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A

PRACTICAL EXPOSITION

OF THE

Church-Catechism;

In Twenty Four

LECTURES,

READ IN THE

Parish Church of St. AUGUSTINE.

By the Reverend Dr. ROBERT NEWTON,
late Rector of the united Parishes of
St. Augustine and St. Faith.

X.

L O N D O N:

Printed by J. WILLIS and T. PETTET,
at the *Angel and Bible* in *Tower-Street*; for
J. and J. BONWICKE, R. WILKIN, J. WYAT,
in *St. Paul's Church-Yard*; and J. PENN, in
Westminster-Hall. MDCCXXVII.

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THE
PREFACE
TO THE
READER,



I is proper to ac-
quaint the REA-
DER, that my Fa-
ther design'd to
have publish'd these LEC-
TURES

*TURES in his Life-Time,
and that he left them finish'd
for the Press at his Death.*

*HAD he lived, indeed,
to have executed this De-
sign himself, they might have
come abroad freer from those
little Mistakes, which the
judicious Reader, perhaps,
will observe; and the candid
will pardon in, them.*

*THE great Number of
excellent Expositions, which
have been made upon our
CATECHISM, and particu-
larly, that of the present
Arch-*

to the READER.

IV

Arch-Bishop of Canterbury; (to whom, I believe, the Author of these LECTURES is more indebted, than to any other Writer: And I am told, that, for the Future, those who write the best upon the Catechism of the CHURCH OF ENGLAND, must be most beholden to his Grace's Exposition;) was the Reason, why those, into whose Hands these Papers fell, could not think it proper to prosecute this Design after his Death. But at length, they have been prevail'd upon to depart from their

A 3

Opinion,

Opinion, and to suffer them to come Abroad: And chiefly by a Reason, which might, and ought, indeed, to have its Weight much sooner; Namely, That the Author himself, was as sensible of the Force of this Objection against a new Attempt to an EXPOSITION upon the CHURCH CATECHISM, as any one else could be: And if he was not discouraged by it, from his Intention of adding one more Book to the Number of those already published upon this Subject; it was scarce

scarce decent in those who stood in so near a Relation to him, to look upon a Book of his to be unnecessary, which he hoped might be useful; and to make that an Argument against sending these LECTURES to the Press, which he made none against preparing them for it.

I take this Opportunity of acknowledging the Favour which several good Friends have been pleased to shew to this Work, and their Value for the Memory of its Author, by
encou-

viii The Preface, &c.

*raging it so handsomely
with their Subscriptions.*

August 24, 1727

ROBERT NEWTON.

ERRATA.

Page 30 Line 17 for as, read for. p. 95 l. 10 for racing, read
erasing. p. 110 l. 1 for properperities, read properties. p.
169 l. 2 for and, read an. p. 175 l. 25 for Malice propense,
read no Malice propense. p. 207 l. 2 for escapes, read escapes.
p. 247 l. 25 after before, add him. p. 272 l. 9 after used, add
for the. p. 278 l. 5 after for, add it.



Water and of the Holy Spirit; and it is
therefore called your Christian Name; be-
PRACTICAL EXPOSITION
OF THE
CHURCH-CATECHISM,
In Twenty Four
LECTURES.



OUR Church-Catechism be-
gins with this Question.
WHAT IS YOUR NAME?
Now that Name which
is here demanded of you,
is your Christian Name;
your Sir-Name is pro-
perly the Name of your Family; which
you derive from your natural Parents,
of whom you were at first born; but
your

LECTURE

L your Christian Name was given you by your spiritual Parents, your God-fathers and God-mothers, when you were born again, of Water and of the Holy Spirit; and it is therefore called your Christian Name, because it was given you when you were made *Christians*, i. e. when you were by Baptism admitted into Christ's Church; so that the Reason of this first Question, *What is your Name* is: that you may remember that when your Name was given you, you were received into Christ's Church, made his Disciples, and admitted into the Number of his Flock by Baptism; that you may remember whose you are, and to whom you belong; whose Faith and Obedience you have undertaken; from whose Merits and whose Gospel you derive your Hopes of a joyful Resurrection. And in a Word, that you may be constantly put in Mind, that seeing you *name the Name of Christ*, you are strictly bound to depart from all Iniquity.

By your God-fathers and God-mothers, are meant those Persons, who became Sureties for you at your Baptism; who by the Promise they then made in your Name, gave Security to the Church for your *Christian* Education and Profession. And the Benefits you receive by being Baptized are these that follow: *You are thereby made a Member of Christ, a Child of God, and an Inbe-*

Inheritor of the Kingdom of Heaven; and LECTURE II
 you are said to be made so, because you
 were not so born, but made so by Bap-
 tism; for by Nature we are Children of
 Wrath. * Now to be a Member of Christ
 is to be a Member of Christ's Church,
 which Church is called the Body of Christ;
 and by being a Member of Christ's,
 we are united to Christ as our Head,
 who is called the Head of the Church.
 To be the Child of God is to be in Co-
 venant with God; || ye are all the Children
 of God by Faith in Christ Jesus; for as many
 of you as have been baptized into Christ, have
 put on Christ. And by being baptized into
 the Death of Christ, * We are made Inhe-
 ritors of the Kingdom of Heaven, i. e. we
 have the Promise of an eternal Inheri-
 tance. Fear not little Flock, for it is your
 Father's good Pleasure to give you the King-
 dom; †† so that through the infinite
 Mercy of God in Christ, we have a Title to
 an Inheritance, incorruptible, undefiled, and
 that fadeth not away; reserved in Heaven for
 us. * But in Regard that such is the
 Nature of a Covenant, that the one Party is

* Ephes. ii. 3. † Ephes. v. 23.
 || Gal. iii. 26, 27. * Rom. vi. 3. †† Luke xii. 32.
 † 1 Pet. i. 4.

LECTURE

I.

not obliged except the other fulfil his Part; therefore the next Question is concerning the Things that were undertook and promised for us, when we were brought to Baptism; which were that we would renounce the three spiritual Enemies to our present and future Happiness, *The Devil, the World, and the Flesh.* The Devil is the common Name given in Scripture to all the fallen Angels; of which one is the Prince, and to renounce the Devil and all his Works, obliges us not only inwardly to detest, but actually to reject them; so, as not to follow or be led by them. Now all Manner and Kind of Sin is the Work of the Devil; and therefore, says St. John, * *He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning.* He first sinned himself, then seduced Men to Sin, and still tempts them to it. But though by the Works of the Devil, is meant all Sin, yet more particularly those Sins are meant, which in a more eminent Manner, bear his Stamp and Image: Such as Envy, Lying, Slandering, Pride, Revenge, Murder, Witchcraft, Idolatry, and seducing others to Sin; For by seducing others to sin, we become Factors for the

* 1 Epist. iii. 8.

Devil, and do his Work for him, whilst we labour to make Profelytes to the Kingdom of Darknets; and it argues that a Man is come to the very Heighth of Sinning, when he sollicitates others to break God's Laws, and not only runs to all excess of Wickedness himself; but has Pleasure in those that do so. The second Enemy we renounce is, *the Poms and Vanities of this wicked World*. Wicked World, because of the Wickedness it tempts Men to, and the evil Use it is put to by bad Men. By *the Poms of this World*, is meant Honour and worldly Glory; and by *renouncing of them*, refraining from all immoderate Desire of them, and from all Pride and Ostentation in what we enjoy of them. And that we are obliged thus to renounce them, is plain from Scripture; for *the Pride of Life is not of the Father, but is of the World*; * and the Apostle advises us to do Nothing through Vain-glory, but in lowliness of Mind to esteem each other better than ourselves †. By *the Vanities of the World*, we are to understand, Covetousness, and all vain and sinful Customs of the World; and to renounce them, is to reject all unlawful Means of

* 1 John ii. 16.

† Phil. ii. 3.

LECTURE
I.

gaining Riches, to refuse to follow the wicked Ways and Customs of the World; and to decline all vicious Company that would lead us to them. *Love not the World, neither the Things that are in the World; for if any Man love the World, says St. John, * the Love of the Father is not in him.* And St. Paul advises us to have no Fellowship with the unfruitful Works of Darkness; but rather to reprove them: † not that we should at no Time and upon no Occasion have Intercourse with wicked Men; for then, as the same Apostle says, *must we needs go out of the World; ||* but our Business must be to demean ourselves so cautiously and circumspectly as to keep ourselves (as much as possible) unspotted from the World, and untainted with the evil Habits and wicked Customs, which every where prevail, especially in this degenerate Age. The third thing we renounce, *Is the sinful Lusts of the Flesh.* By the Word Flesh, is meant that natural Corruption which dwells in our Flesh, and through which we are continually apt either to be led into Sin, or to be hindered in our Duty; for I know that in me (that is, in my Flesh,) *dwelleth no good Thing, *.* By the sinful

* 1 Epist. ii. 15. † Eph. 5. ii. || 1 Cor. v. 10.
* Rom. vii. 18.

Lusts of the Flesh, we are to understand those irregular Desires and Inclinations which proceed from this corrupt Principle, and dispose us to those Sins which are in a peculiar Manner called in Scripture the Works of the Flesh. What they are the Apostle tells us, * *Now the Works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders Drunkenness, Revelling, and such like*: These are Sins that deprave our Nature, and therefore it is highly reasonable we should renounce these, if we would approve ourselves Men; much more if we name the Name of Christ, and desire to be accounted of his Flock.

The second Thing we promised by our Sureties is, that we should believe all the Articles of the Christian Faith, i. e. all such Doctrines as are revealed to us in the Holy Scriptures, written by the Inspiration of God, † and are briefly contained in the Apostles Creed, which comprizes that Form of sound Words the Apostle exhorts us to hold fast; || The Belief of the Articles of the Christian Faith, does distinguish Christianity from

* Gal. v. 19, 20, 21. † 2 Tim. iii. 16. || 2 Tim. i. 13.

LECTURE
I.

all other Professions. The chief Object of our Faith, as we are *Christians*, is a crucified Saviour, by whose meritorious Death and Passion, we hope to receive the free and full Pardon of all our Sins; and in the End to be made Partakers of the Inheritance of the Saints in Light.

The third Thing we promised at our Baptism is, *To keep God's Holy Will and Commandments, and to walk in the same all the Days of our Life.* What God requires of us to do, is all comprized in those Ten Commandments, which he formerly delivered to the Jews, and which continue to oblige us now; and these are so suited to our rational Natures, that they easily challenge our Observance. Christ came not to make void the moral Law, but to fulfil and perfect it. Our great Law-giver does endeavour under the Gospel Oeconomy, to raise us to a higher Pitch of Obedience than was required under the *Mosaick Dispensation*. And we no longer belong to the Society of Christ's Disciples, than while we conscientiously observe his Laws. This he himself desires may be the Mark and Proof of our Love to him, *viz. Evangelical Obedience.* † *If ye love me, keep my Commandments.*

† John xiv. 15.

LEC

LECTURE II.

I Have explained to you the Conditions of the Covenant of Grace, what are the Mercies made over to us therein on God's Part, and what are the Conditions to be performed on ours. The next Question that offers itself to our Consideration, is this;

DOST THOU NOT THINK THAT THOU ART BOUND TO BELIEVE AND DO AS THEY HAVE PROMISED FOR THEE?

The Answer is, *Yes, verily; and by God's Help so I will; and I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour: And I pray unto God to give me his Grace, that I may continue in the same unto my Lives End.*

Now this Question is propos'd.

First, That the Child being grown up, might be made sensible of that Promise and Vow, which his God-fathers and God-mothers made in his Name at his Baptism.

Secondly, That before the Congregation, he by making open Profession of it, might evidence that he retained that Religion
he

LECTURE

II.

he was baptised into and owned as firm and stedfast, what was then done and promised for him.

Thirdly, That he now being grown up, and assenting to what his God-fathers and God-mothers promised for him ; might henceforward look upon himself obliged to practise it.

The Answer to this Question, consists of many Particulars.

1st, An Ingenuous Confession of the Obligation on us, from our baptismal Vow to perform it ; *Yes verily.*

2dly, A Profession of Faith and Obedience, yet with a necessary Caution : By God's Help. *By God's Help so I will.*

3dly, A hearty Return of Thanks : *I heartily thank my heavenly Father.*

4thly, The Ground or Reason of this Thankfulness, *because he hath called me to this State of Salvation, through Jesus Christ our Saviour.*

5thly, A Petition for Grace and Perseverance in our Christian Profession ; *I pray unto God to give me his Grace, that I may continue in the same unto my Lives End.*

1st, You acknowledge yourselves obliged to make Good what your God-fathers and God-mothers promised for you at your Baptism, and indeed upon many Accounts are you obliged to it : But chiefly, because what was then transacted, was not only

only done in your Name, but for your Benefit and Advantage ; and you must resolve to fulfil what they promised for you, or you will not receive the Blessings, which in Consideration thereof, God was pleased to make over to you. Besides, that they promised nothing on your Behalf ; but what it would otherwise have been your Duty as well as Interest to have fulfilled.

LECTURE
II.

But, 2dly, You profess Faith and Obedience, yet with this necessary Caution ; By God's Help : (*By God's Help so I will*) Herein you acknowledge your own Inability to fulfil what was promised for you at your Baptism, but that you hope you shall be able to perform your baptismal Vow, by the Grace of God ; which you are assured shall not be wanting to you, if you do but heartily pray to God for it, and take Care to use it as you ought to do. † *If ye being Evil, know how to give good Gifts unto your Children, how much more shall your heavenly Father, give the holy Spirit to them that ask him ?*

I proceed now to shew that it was by the Mediation of Jesus Christ, that we obtained such a gracious Covenant, whereby we are restored to a State of Salvation.

† Luke xi. 13.

LECTURE
II.

Man, by breaking the first Covenant, was shut out of Paradise, and condemned to Death; as you may see, *Genesis* the 3^d Chap. And when *Adam*, who was the Representative of Mankind, had by his Disobedience involved himself and his Posterity in Guilt and Misery; behold! the unspeakable Goodness of God the Father, declared in his Son Christ Jesus. When his Justice required that the Son of Man should be most severely punished, then did the Son of God interpose himself betwixt Vengeance and us, and did Mediate with his Father to pardon the Breach of our Covenant; he laying down his own Life a Ransom for our Sins, to redeem us from everlasting Misery. This we have taught us, † *There is one Mediator betwixt God and Man, the Man Christ Jesus, who gave himself a Ransom for all.* And because we had lost that perfect Light and Strength which would have enabled us to perform an unsinning Obedience, the Conditions of the first Covenant; therefore did Christ moreover intercede with his Father in our Behalf, and by the Merits of his precious Blood, did obtain for us a better Covenant, a Covenant consisting of such Conditions, as by

† 1 Tim. ii. 5, 6.

his Grace in this Relapsed State, we shall be able to discharge, and of far better Promises to encourage us to Obedience. For which Reason he is therefore styled *the Mediator of a better Covenant*, which was *established upon better Promises*; † In particular, he obtained these Terms for us, that if we would renounce the World, the Flesh and the Devil, and return to our Obedience, we should be accounted as his Children, and have all our former Rebelions pardoned us; that if we would practically believe in God and in Jesus Christ, who died and suffered for us, we should be Members of his Body the Church, and partake of all those Priviledges he has purchased for it. And lastly, if instead of a perfect Obedience, we would but perform a sincere one, such as he would be ready to assist us to do by his Holy Spirit, we should finally be made Inheritors of the Kingdom of Heaven. But now let us consider by whom and how you are called to this State of Salvation; and truly, the same heavenly Father who granted us, and the same Jesus Christ who purchased this State of Salvation for us, have also most mercifully call'd us to it.

† Heb. viii. 6.

LECTURE

II.

We have seen and do testifie, says St. John † that the Father hath sent the Son to be the Saviour of the World. And how hath he sent him to save it? Why, as it was long before prophesied; || He put the Spirit of the Lord upon him, to preach the Gospel to the poor, he sent him to heal the Broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are bruised to preach the acceptable Year of the Lord. Such was the earnest Care and Concern of God the Father, for us Men and for our Salvation, that he sent down his own Son to invite us his rebellious Creatures to lay down our Arms against him, and to embrace those Overtures of Mercy, that he offered to us by the preaching of the Gospel. And as to the Son, He was no less Intent upon this blessed Work than the Father. It was † his Meat to do the Will of him that sent him, and to finish his Work: And we read, that he went about doing Good. And he has left a Succession of Ministers behind him to do the like. And as he hath committed to us the Word of Reconciliation, we therefore, as Ambassadors for

† First Epistle iv. 14.

†† John iv. 34.

|| Isa. lxi. 1.

Christ, and as though God did beseech you by us, we do pray you in Christ's Stead to be reconciled to God, † And well may the baptized Person look upon the State he entred into by Baptism, with Joy and Gladness; great Reason has he heartily to thank his heavenly Father for calling him to a State of Salvation, through Christ, whose Commands are not grievous; yet such as he knows of himself he is not able to perform: But then, though he is not sufficient so much as to think any Thing as of himself, and is assured that without Christ he can do Nothing; yet he knows that the Grace of God is sufficient for him to do all Things through Christ, who strengthens him. || He depends therefore on God's Grace to prevent, assist and confirm him, being confident of this very thing, that he who hath begun a good Work in him, will finish and compleat it; and that he may obtain God's Grace to enable him to continue in the Performance of his baptismal Vow, he puts up his hearty Prayers to God for it, being encouraged by

† 2 Cor. v. 19, 20.

|| Phil. iv. 13.

LECTURE

II.

the Promise of Christ to believe that they will be effectual. For, says he, †† Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. || Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find grace to help in Time of Need.

†† Luke xi. 9.

|| Heb. iv. 16.



LECT.

LECTURE III.

IN my former LECTURE I explained to you the several Parts of your baptismal Vow. I come now to the Apostles Creed, which contains the Sum and Substance of all Things that are necessary to be believed in Order to Salvation.

Creed is the same with Belief, and it is called the Apostles Creed, either because it was composed by the Apostles themselves, or because its Articles agree with the Doctrine of the Apostles delivered in their Writings.

And I do believe or assent to the Truth of every one of these Articles, as being fully perswaded that they were revealed by God, who is neither capable of being deceived himself, nor of imposing upon others.

These Articles or Points of Doctrine, are contained in Scripture ; having therefore, the infallible Testimony of God for the Truth of them, for * *All Scripture was given by Inspiration of God*, I have sufficient Ground to believe them.

* Tim. iii. 16.

LECTURE
III.

And it is said, I believe, and not we believe, because every Man must believe for himself, and must be saved by his own Faith and not by anothers; and therefore, says the Apostle, *Examine your selves, whether you be in the Faith,* * and accordingly, every one was to make a distinct Profession of this his Faith before he was admitted to Baptism. And very fitting it should be so; for what could be more reasonable than to require the baptised Person to profess that he believes the Truth of the *Christian* Religion, and willingly undertakes to perform the Conditions and Duties it requires; at that Time, when he is solemnly admitted to partake of the Benefits and Priviledges of it. So that we must not only believe all the Articles of the *Christian* Faith, but we must make Profession of this our Faith before Men, in Regard of God's Glory, who hath commanded it; in Regard of ourselves who shall be rewarded for it: And in Regard of others who shall be confirmed and edified by it.

Whosoever, says our Saviour, shall confess me before Men, him will I confess al-

* 2 Cor. xiii. 5.

so before my Father, which is in Heaven : LECTURE
III.
But whosoever shall deny me before Men, him
will I also deny before my Father, which is
in Heaven. †

The 1st Article of the Creed, is

*I believe in God the Father Almighty, Ma-
ker of Heaven and Earth.*

The Belief of a God is the Foundation
of all Religion ; § for he that cometh to
God, must believe that he is.

Now God is an eternal, infinite, incom-
prehensible Spirit ; immortal, invisible, most
Perfect himself and the Giver of all Per-
fection to all other Things, God is a Spi-
rit whom no Man hath seen, or can see,
and he is infinite ; for, Behold ! the Hea-
ven of Heavens cannot contain him. || He is
eternal ; for from Everlasting to Everlasting
thou art God, says the Psalmist. * He is im-
mortal ; for, says the Apostle, †† He only
hath Immortality. He is incomprehensible ;
for, Great is the Lord, and his Greatness is
unsearchable. § In a Word, he is a Being

† Mat. x. 32.

* Plal. xc. 2.

§ Heb. xi. 6.

†† 1 Tim. vi. 16.

|| 1 Kings viii. 27.

§ Psal. clxv. 3.

LECTURE
III.

of infinite Perfections ; for, *canst thou by searching find out God ? Canst thou find out the Almighty to Perfection ?* * And whatever Excellencies or Perfections are visible in the Creature, are all derived from God ; *it is from him that every good and perfect Gift cometh* †

Now, when you profess to believe in God, you declare that you firmly believe there is such a Being as God, and that there is but one such Being ; so that besides him, there neither is nor can be another : And that there is such a Being as God, is manifest by the Light of Nature. It is evident by Experience, that some Things in this World have a Beginning, before which they were not ; and if so, there must necessarily be something which had no Beginning, because nothing can be a Beginning to itself. Otherwise it would follow, that the same Thing is, and is not at the same Instant, in the same Respect ; it is, because a Producer ; it is not, because to be produced. It is therefore in being and not in being ; which is a manifest Contradiction. If then all Things which are made, were made by some other, we must at last come to a self-existent and indepen-

* Job xi. 7.

† James i. 17.

dent Being, whom we call God. The being of a God is to be proved likewise from the Consent of all Nations, who were led to the Belief of a Deity by the Light of Nature. The *Roman* Orator, accounted no Nation so barbarous as to deny the being of a God. And if this were not a most certain Truth grounded upon Principles obvious unto all, what Reason could be given of so universal a Consent? What can be the Cause that Men who differ so much in other Matters should agree in this? Or how can it be imagined that all Men should conspire to deceive themselves and their Posterity? Which Way soever we look, whether upon ourselves or the other Parts of the Creation, we may find enough to convince us of a supream Being. The being of a God may be proved likewise from the Testimony of every Man's Conscience, which checks and torments him for evil Actions, and comforts and applauds him for good. And those Checks for evil, and Encouragements to good, imply there is a God, who is just to punish Sinners, and to reward the Well-doer. Whence a Reverend Prelate saith || it may consist with the *Atheists* Interest,

|| Bishop Pearson on the Creed, p. 22.

LECTURE
III.

to wish there was no God ; but it cannot consist with his Reason, to believe there is none.

And as there is a God, so there is but one God, as the Scriptures expressly declare, † *Hear, O Israel, the Lord our God is one Lord.* And we read || *there is no other God but one* ; Reason likewise concludes the same. For the Nature of God consists in this, that he is the original Cause of all Things, an independent Being, upon whom all Things else depend.

Now for all Things to depend of one, and to be more independent Beings than one, is a clear Contradiction.

Again, If these were two Beings, absolute and free, they might have contrary Determinations concerning the same Things ; so that each might obstruct the others Proceedings, which to suppose of God, who is a Being infinitely perfect, is absurd. I believe then that there is but one only true God, who is infinitely wise and powerful, holy, just and good ; and I believe all that he hath said, I repose my Trust and Confidence in him ; I will rely upon his Promises, and fear his Threatnings, and em-

† Deut. vi. 4.

|| 1 Cor. viii. 6.

brace his whole Will, for I know that my Faith will never be acceptable to God, unless it influences all the Faculties of my Soul and Body, unless it inclines me to love and fear him, and depend upon his Word. But as I believe there is but one living and true God, so I believe there is a Trinity of Persons, Father, Son and Holy Ghost; for I read, † that *there are Three that bare Record in Heaven, the Father, the Word and the Holy Ghost: And these Three are One*. And, our Lord commanded his Apostles, || *to teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*.

And though this Distinction of Persons, in the same divine Nature be a Mystery above the Capacity of Man to comprehend; yet since it is most certainly revealed in Scripture, we are bound firmly to believe it.

† 1 John v. 7.

|| Mat. xxviii. 19.

LECTURE
III.

LECTURE IV.

AND, 1st, We profess to *believe in God the Father* : Who is the Father of Christ by eternal Generation. For as the Father hath Life in him self, so hath he given to the Son to have Life in himself. † He is called the only begotten of the Father, without which he could not properly be a Father. So that I cannot *believe in God the Father*, but I must believe in his Son too ; which accordingly I profess to do in the next Article.

2^{dly}, I believe that God is our Father by Right of Creation, so he is the Father of all Mankind. † To us there is but one God the Father, of whom are all Things.

3^{dly}, God is the Father of us Christians in particular, by Right of Adoption || Blessed be the God and Father of our Lord Jesus Christ, who hath predestinated us unto

† John v. 26. and John i. 14,
|| Ephes. i. 3,—5,

† 1 Cor. viii. 5,

the Adoption of Children, by Jesus Christ LECTURE
IV.
to himself. And I believe that as God is our Father, through Christ by Adoption, so he hath provided an Inheritance for us as Sons, whom he is pleased to account as *Co-heirs* with Christ. †

The Attribute of *Almighty* is given to God, because he is able to do whatsoever he pleases, and because of his Sovereignty, or Right to rule and govern the Works of his Hands. *With him nothing is impossible*, || Indeed he cannot do such Things as imply a Contradiction, because they are simply impossible to be done: Nor can he do such Things as are contrary to the Perfections of his Nature; he cannot Sin, or be ignorant, or die; for these are Imperfections and argue Weakness and Impotence: And God cannot do such Things, because he will not; and he will not, because if he did, he would cease to be God. And as *all Things are possible with God*, but only such Things as he will not do, or in their own Natures are not possible to be done; so God has a Right of absolute Power and Dominion over all the World, †† *His Dominion is an everlasting Dominion, and his*

† John i. 12.

|| Matth. xix. 26.

†† Dan. iv. 34.

LECTURE
IV.

*Kingdom is from Generation to Generation ; and he has a Right to rule all Creatures, because he at first made and still supports them in being ; And particularly as to the Sons of Men ; they are to God a purchased Possession, * He has redeemed us by the Blood of his own Son, † and has therefore a just Right to our Services. He is said to be the Maker of Heaven and Earth ; for it is written, In the Beginning God created Heaven and Earth, || i. e. the whole World, all Things that are made, visible and invisible, he created them all out of nothing, by his Word, in six Days, for his own Glory ; all Things were created by him, and for him. * By the Word of the Lord were the Heavens made, and all the Host of them, i. e. all Things in them, by the Breath of his Mouth ; †† and as he made them at first, so does he still preserve and uphold them by the same Word of his Power, for that it is in him, we live, and move, and have our Being. °*

And, we profess in this first Article, that we do believe he was the Creator of Heaven and Earth ; for though the Word *believe* is mentioned but once, yet is it to be un-

* Eph. i. 14. † Eph. i. 17. || Gen. i. 1.
* Col. i. 16. †† Psal. xxxiii. 6. ° Acts xvii. 28.

derstood in every Part of the Creed, as if LECTURE IV. we should say, I believe in God, I believe that he is Father Almighty, and that he was the Maker of Heaven and Earth, and so on.

In the 2^d Article we profess our Faith in *Jesus Christ*, who is said to be his, *i. e.* God's only Son. *Te believe in God, believe also in me*, says our Saviour. † In this Article our Redeemer is described to us by his Names, Offices and Relations.

The Names by which he is called here, are *Jesus* and *Christ*; *Jesus* signifies a Saviour, and he was so called, because *he was to save his People from their Sins*; || and because there is not Salvation in any other, for *there is none other Name under Heaven given among Men, whereby we must be saved*. ††

Now, in order to save us, *Christ* performed what the Law required of us, and underwent the whole Wrath of God due to us for our Sins; accordingly, we read that *he died for our Offences*, and so satisfied God's Justice. Hence *God is through him reconciled to us, not imputing unto us our Trespases and Sins*. ² And as he saved

† John xiv. 1. || Mat. i. 21. †† Acts xiv. 12.
² 2 Cor. v. 19.

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us from the Guilt and Punishment of Sin, by obtaining our Pardon, by freeing us from the Wrath of God, and reconciling us to him; so likewise, he is our Saviour, by delivering us from the Slavery and Dominion of Sin; for by the Power of his Spirit, he so weakens and mortifies Sin, that it shall not reign in our mortal Bodies. And, lastly, He is *our Saviour*, by putting us in a Way of attaining unto everlasting Salvation. As we were fallen then from our first State of Innocence and Happiness to a State of Sin and Misery, so it pleased God to send his Son to restore us to our first State, by procuring Pardon for our Sins, Grace for our Natures, a State of Reconciliation here, and a State of Bliss hereafter. Our blessed Lord, with Respect to his Office, is called Christ; which is the same in *Greek* as *Messias* is in *Hebrew*, and signifies Anointed. And he is called Christ, or the Anointed, because he was to perform the Offices of King, Priest and Prophet, to which Offices Men were anointed by God's Command under the Law. He was not indeed anointed to these Offices with material Oyl, as those who were called to them under the Law, but with the holy Ghost; *God anointed Jesus of Nazareth with the holy Ghost and with Power.* † The holy

† Acts x. 38,

Ghost came upon him ; and God by a LECTURE
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Voice from Heaven declared him to be his Son, and he received the Spirit without Measure for the Discharge of all of them, *for he whom God hath sent, speaketh the Words of God ; for God giveth not the Spirit by Measure unto him* † And it is evident.

1st, That Christ exercised all the Parts of the prophetick Office, for he foretold *Things to come.* || And he was likewise a Prophet as he declared God's Will to the World, by interpreting the Law, and publishing the Gospel, and by sending his Apostles to preach these glad Tydings of Salvation to the World. Accordingly, this was the Commission, which he gave to his Disciples †† *He said unto them, go ye into all the World and preach the Gospel to every Creature ; he that believeth and is baptized shall be saved ; but he that believeth not, shall be damned.* When Christ was upon Earth, he personally taught Mankind what was the good and acceptable Will of God ; and now he is in Heaven, he continues to instruct his Church outwardly, by his Word and Ministers ; and inwardly, by his Spirit. And to believe aright in Christ, as a Prophet, is to

† John iii. 34. || John ii. 19. Mat. xvii, 22, 23.

†† Mark xvi. 15, 16.

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hear and receive his Word with the Obedience of Faith, to reverence God's Ordinances and Ministers, and to obey what Christ by them and his Spirit teaches us to be our Duty.

I believe further, that Christ is our great High-Priest, as he offered up himself a Sacrifice on the Cross to make an Attone-ment for our Sins: For, † He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World. And as he continually intercedes for us at the Right-hand of his Father in Heaven, for he ever liveth to make Intercession for us, || And as he blessed us in turning every one of us from our Iniquities, in sanctifying our Souls, and so freeing us in a great Measure, even from the present Power of our Sins. As he has given himself for us an Offering and a Sacrifice to God for a sweet smelling Savour. †† And is the only Mediator between God and Man, § So we ought to draw near with a true Heart in full Assurance of Faith, and rely upon his Merits and Mediation for our Justification and Salvation; and that we may reap the blessed Fruits of his Sufferings on Earth,

† 1 John ii. 2.

|| Heb. vii. 25.

†† Ephes. v. 2.

§ 1 Timr ii. 5.

and his Intercession in Heaven, we must offer ourselves Souls and Bodies unto him, which is but our reasonable Service. † We must pray to Christ our High Priest to intercede for Pardon and Grace for us; we must use his Grace for the Reformation of our Lives, and not presume upon his Favour either here or hereafter; but upon the good Use of the Grace he has bestowed upon us.

But, 3^{dly}, Christ is our King. And as a King, he has given Laws to his Church, by which those that are or shall become Members of it, are to govern their Thoughts, Words and Actions. These Laws he has established with the royal Sanction of Rewards and Punishments; he has settled a Ministry for the Conduct of his Church under him. *As my Father has sent me,* says our Lord to his Disciples, *even so send I you; and then he breathed on them, and said unto them, receive ye the Holy Ghost; whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.* || Christ is a King likewise, as he rules in the Hearts of the faithful by his Spirit, and as he has in Part conque-

† Rom, xii. 1.

|| John xx. 20, 21, 22, 23.

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red our Enemies, Sin, the Devil and Death, and will hereafter compleat his Conquest over them; *For he must reign till he has put all Enemies under his Feet, †* and when he comes to judge the World, he will come in Majesty and great Glory; he will then reward his Obedient Servants, and punish those that have rebelled against him: *For the Wicked shall go into everlasting Punishment, but the Righteous into Life eternal ||* Now, since Christ is our King, we ought to obey his Commands; and as *all Power is given unto him, both in Heaven and Earth, ††* so we ought to trust in his Protection, fight his Battles against Sin and Satan, and pay him the Tribute of Honour and Reverence, and tremble at his Threats and Judgments.

And as thus *I believe in Jesus Christ, so I believe he is God's only Son our Lord.* Thus Martha expresses her Faith concerning him, *§ I believe that thou art the Christ, the Son of God, which should come into the World.* This was the famous Confession of St. Peter, *⁹ We believe and are sure, that thou art the Christ, the Son of the living God.* Now Christ is so the Son of God,

† 1 Cor. xv. 25. || Mat. xxv. 46. †† Mat. xxviii. 18.
 § John xi. 27. ⁹ John vi. 69.

as no other is, or was, or ever can be; he is his only Son, his only begotten Son. He had a Being before the World began; for the World was made by him, *as the Apostle tells us, † God hath in these last Days spoken unto us by his Son, whom he hath appointed Herr of all Things, by whom also he made the Worlds.* And the being which he had, was the divine Essence; and therefore says he, *|| And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* And the divine Essence which he hath, was eternally communicated to him from the Father, who is the Beginning and Root of the Divinity. And as Christ has the same divine Nature with the Father; so in that, he is equal with the Father; but he is in Order after him, as being God of God. And because he received his divine Nature from the Father, he is said in Scripture to be *the Brightness of his Glory, and the express Image of his Person, § And, †† To have Life from the Father.* And, he is expressly called the only begotten Son of the Father; ** No Man hath seen God at any Time; the only begotten Son, which is in*

† Heb. i. 2.

|| John xvii. 5.

§ Heb. i. 3.

†† John v. 26.

* John i. 18.

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the Bosom of the Father, he hath declared him. Seeing Christ then was begotten of the Father, I believe he is a distinct Person from the Father, as a Son must needs be from his Father; but I believe withal, that he was so begotten of him, that he is of one and the same divine Nature, Essence or Substance with the Father, one and the same God. *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself.* † Now none hath Life in himself as the Father hath, but only the one living and true God, and since the Scriptures declare the Son to have Life in himself as the Father hath, though this Life was communicated to him of the Father, yet I cannot but believe it was so communicated to him; that he is that one living and true God that the Father is; especially having his own Word for it, saying, *I and my Father are one.* || Not one Person, but one Being; one in Power with the Father, and if the Power be the same, the Essence must be so too.

And Christ proved himself to be God by the Miracles which he wrought when he was here upon Earth; such wonderful Works as Nothing less than an Almighty

† John v. 26.

|| John x. 30.

Power could effect, in the Manner that he did them; raising the dead, and healing Diseases barely by the Word of his Mouth, as God at first made the World; Thus I will, be thou clean, says Christ to the Leper, and immediately his Leprosy was cleansed * And his marvellous Works were done and are recorded, that we might believe that he is the Christ, the Son of God, † And if the Son of God, then equal to God, and God himself. For so the Jews, whose Language he spoke understood him, insomuch that they accused him of Blasphemy, for saying that he was the Son of God, or that God was his Father, and so making himself God. || Since Christ then is the Son of God by eternal Generation, and so coessential and coequal with the Father, hereby we are taught to worship Christ as God, ascribing Blessing, Honour, Glory and Power unto him that sits upon the Throne, and the Lamb for evermore. ††

Again, Since Christ is the only begotten Son of God; how greatly does this magnify the Love of God in sending a Person of that transcendent Excellency and Dignity, as his only begotten Son into the

* Mat. viii. 13.

† John xx. 31.

|| John v. 18.

†† Rev. v. 13.

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World to die for Sinners? *Herein is Love,* says St. John, *not that we loved God, but that he loved us; and sent his Son to be the Propitiation for our Sins.* †

Further, Since Christ is God, we have this comfortable Assurance that he is able to save us to the uttermost; and that as he is God's well-beloved Son, so we shall be accepted in him.

And, I further believe, that this Jesus Christ the only Son of God, is likewise our Lord; and that,

1st, By Right of Creation: For all Things were made by him, and without him was not any Thing made that was made. ‖ And therefore there is nothing made, but is under him, and subject unto him.

2^{dly}, Christ has a Right and Title to be our Lord, because he supports and preserves us. *He upholdeth all Things by the Word of his Power.* ††

3^{dly}, He is our Lord by Right of Redemption. The Ransomer of a Slave was wont to be his Lord; and when we were Slaves to Sin and Satan, Christ Paid our Ransom, he purchased us with his own most precious Blood: Body and Soul are both his

† 1 John iv. 10. ‖ John i. 3. †† Heb. i. 3.

Purchase, and therefore we ought to glorify him in both.

4thly, Christ is our Lord likewise by God's Appointment. For to him all Power is given, both in Heaven and Earth. †

Lastly, Christ is our Lord by Right of Covenant. In our Baptism we promised by our Sureties to own him for our Lord and Saviour, to fight against his Enemies, Sin, the World and the Devil, and to serve him faithfully all the Days of our Life. And it very much concerns us to take care that we be faithful to this Engagement, so to believe Christ to be our Lord, as to yield ourselves to him, as Servants to Righteousness unto Holiness; so as to bring every Thought to Obedience to him, who is become the Author of eternal Salvation to them that obey him.

And thus I believe in Jesus Christ his only Son our Lord.

† Math. xxviii. 18.



LECTURE V.

THE Third Article of our Belief is, that *Christ was conceived of the Holy Ghost, and born of the Virgin Mary.*

In this Article is set down our Saviour's Incarnation, or his Assuming of our Flesh : And he was made Man by the Union of the human Nature to the Divine in one Person. And that Christ did thus become Man, appears from *John i. 14. The Word was made Flesh.* Now Christ took on him our Nature by being conceived by the Holy Ghost, and born of the Virgin Mary. And that he was conceived by the Holy Ghost, is plain, from *Luke i. 35. The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee ; therefore also, that holy Thing that shall be born of thee, shall be called the Son of God.*

Accord.

Accordingly, Christ was not conceived after the ordinary Manner of Men ; but by the immediate Power and Operation of the Holy Ghost, who having prepared a Body for him of the Substance of the Virgin, he breathed into it a most perfect reasonable Soul : And it was necessary for the Holy Ghost to do this for the Honour and Purity of our blessed Saviour, that he might be free from Original Corruption, of which all are guilty, who are born after the ordinary Way of Generation.

The total Sanctification then of the human Nature was necessary to fit it, for the personal Union with the Word ; who out of his infinite Love humbled himself to become *Flesh*, and at the same Time out of his infinite Purity could not defile himself by becoming *sinful* Flesh.

The same Sanctification was as necessary in Respect of the End for which he was made Man, the Redemption of Mankind ; for he was to be without Sin, being to suffer for ours ; For whosoever is sinful, wanteth a Redcemer ; and he could have redeemed none, who stood in Need of his own Redemption. † *But we are redeemed with*

† 1 Pet. i. 19.

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the precious Blood of Christ ; therefore precious, because of a Lamb without Blemish, and without Spot. And we cannot know that he is manifested to take away our Sins, except we also know that in him is no Sin : And how can we be better assured of the original Holiness of our human Nature in the Person of our Saviour, than by his being conceived by the Holy Ghost, whose Operation is to sanctify : And as our Nature was to be redeemed by the Seed of the Woman, as God had promised, *Gen. iii. 17.* Therefore Christ was born of the *Virgin Mary* ; he derived the Substance of his Body from that of the blessed Virgin ; he grew in her Womb, and at the full Time of her Delivery, she brought him into the World, and upon these Accounts she is justly called the Mother of our Lord, and being a Virgin, the Prophecy was fulfilled in her ; *A Virgin shall conceive and bring forth a Son.* † And Christ by being born of the *Virgin Mary*, became subject to all human Infirmities that are not sinful ; he eat, he drank, he slept ; he was hungry, thirsty, weary, and the like ; but all without Sin ; so that as he was truly God, he was now as truly the Man Christ Je-

† Isa, vii. 14.

fus. And it is necessary to believe that Jesus Christ is God and Man in one Person, because upon this depends the Efficacy of his Sufferings: For if he had been one Person as God and another as Man; all his Sufferings as Man, would have been the Sufferings only of a finite Person, and so would have not satisfied for the Sins of Mankind: Whereas being both God and Man in one Person, though he suffered only in his Manhood, yet his Sufferings were of infinite Value, because they were the Sufferings of a divine Person; accordingly we read, that the Jews crucified the Lord of Glory; and that *his Blood was the Blood of God*; * and therefore must needs be of sufficient Vertue to wash away the Sins of the whole World. Accordingly we read, † *That he put away Sin by the Sacrifice of himself.* And, ‖ *That he is the Propitiation not for our Sins only, but also for the Sins of the whole World.*

The fourth Article sets forth our Belief, that *Christ suffered under Pontius Pilate, was crucified, dead and buried, and descended into Hell.* That there is no mention made here of his whole Life; but so quick a Transition from his Birth to his Death, the

* Acts xx. 28. † Heb. ix. 26. ‖ 1 John ii. 2.

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Reason is conceived to be, because his Life was so humble, and full of Misery, that it may well be reckoned a continual Suffering.

It was prophesied of him, *that he should be despised and rejected of Men, a Man of Sorrows, and acquainted with Grief; ** and that what was thus foretold of him did come to pass, appears abundantly from the Greatness and Variety of his Sufferings here on Earth; And it is said, *he suffered before he was crucified*; because he endured Hunger, Thirst and Weariness; he suffered Reproach in his Name; inward Grief and Anguish of Mind, Pain in his Body and the Affronts and Contradictions of Sinners. He was betrayed by one of his Apostles, denied by another, and forsaken by them all. He was accused as a Rebel and a false Prophet by the Jews. He was apprehended, arraigned, accused and condemned as a Malefactor. *He was blindfolded, buffeted, scourged and mocked. He had a Crown of Thorns put upon his bare Head. He was spit upon and abused, as if he had been the worst of Men †*

All this *he suffered* for our Sins under Pontius Pilate, who was Deputy Governour

* Isaiah liii. 3. † Matth. xxvii. 26, &c.

of *Judea*, under *Tiberius* the *Roman* Empe- LECTURE
V.
ror. And the Name of *Pontius Pilate* was
mentioned in our Creed.

First, That we might for ever be assur-
ed of the Time in which Christ suffered.

Secondly, To shew that at that Time
the Scepter was departed from *Judah*, the
Jews being under the *Roman* Yoke; and
so the Time of *Jacob's* Prophecy, concern-
ing the coming of the Messiah, was ac-
complished. And,

Thirdly, To account for the Manner of
Christ's Death, which was also extraordi-
nary, and foretold by the Prophets.

Christ was to suffer Death upon the Cross,
which was not a Death used among the *Jews*,
according to whose Law and Custom no Man
amongst them ever so died, but it was a
Roman Kind of Punishment; and therefore
it was necessary a *Roman* Governour should
condemn Christ, that so the Counsel of
the Will of God might be fulfilled, by
the Malice of the *Jews* and the Customs
of the *Romans*; and accordingly the *Jews*
wanting Power to execute Christ without
Leave from the *Roman* Authority, delivered
him to *Pontius Pilate*, the *Roman* Governour;
who, altho' he declared † he found no Fault

† John xviii. 38.

LECTURE
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in him at all, Yet suffered him to be treated like the vilest Malefactor, and through the vehement Clamour and Importunity of the Jews, (who told him if he spared him, he was not *Cæsar's* Friend) he was prevailed upon (even against the Light of his own Conscience) to condemn him to be crucified: And hereby both the Types and Prophecies concerning his Death were fulfilled. His Suffering upon the Cross, was typified by the brazen Serpent * And, † As Moses lifted up the Serpent in the Wilderness; even so must the Son of Man be lifted up. This also was prophesied of our Saviour, ‖ They pierced my Hands and Feet. And, § They shall look on me, whom they have pierced. Crucifixion was a painful Death. The Hands and Feet, which are the most sensible of any Parts of the Body, as being the most nervous, were pierced through with Nails, which caused a lingring and tormenting Death. It was likewise, an ignominious Death, and therefore among the Romans inflicted upon their Slaves and Fugitives. And Christ endured that most shameful and painful Death of the Cross, that he might redeem us from the Curse

* Numb. xxi. 9.

§ Zech. xii. 10.

† John iii. 14.

‖ Psal. xxii. 16.

of the Law. Thus, * *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree. †* Seeing Christ was crucified for us, we must remember that it is our Duty to crucify the Flesh with its Affections and Lusts.

We come now to the next Word in the Creed, viz. *He dyed.* Our Saviour was not only nailed to the Cross, but died thereon. *Father, says he, into thy Hands I commend my Spirit, and having said so, he gave up the Ghost.** And it was necessary to our Redemption that Christ should dye: † *For the Wages of Sin is Death. And without shedding of Blood there could be no Remission. ||* And therefore, *Christ our Passover must be sacrificed for us. §* If he would redeem us, he must give himself a Ransom for us, in shedding his own most precious Blood to redeem us. For, we being Enemies, could not be reconciled to God, but by the Death of his Son. ° And by his Death, he has made a full Satisfaction for our Sins, has taken away the Sting of Death, and destroyed him that had the Power of Death, i. e. the Devil. ¶

* Gal. iii. 13.

† Rom. vi. 23.

° Rom. v. 10.

† Deut. xxi. 23.

|| Heb. ix. 22.

¶ Heb. ii. 15.

* Luke xxiii. 46.

§ 1 Cor. v. 7.

After

LECTURE

After Christ was dead, his Body was buried by Joseph of Arimathea. To convince the World of the Reality of Christ's Death, God wrought on the Heart of Joseph of Arimathea, ^o To take the Body of Jesus and wrap it in a clean Linnen Cloath, and lay it in his own new Tomb. And while his Body lay in the Grave, his Soul descended into Hell. *Thou shalt not leave my Soul in Hell, nor suffer thy holy One to see Corruption.* * The Word Hell, in Scripture, sometimes signifies the Grave; † sometimes the State of the dead; ‡ and sometimes the Place of the damned, wherein they are to be tormented for ever and ever. In the first Sense it cannot be taken; for it was mentioned before that Christ's Body was buried; and a Soul cannot go into the Grave. Neither can the Word Hell in the Creed, signify the Place of the damned; for Christ finished all his Sufferings on the Cross. § But some are of Opinion that Christ did locally descend into Hell, as it signifies the Place of the damned, though not to suffer the Pains of the damned, yet to triumph over the Devil in his own Territories, to his greater Terror.

^o Mat. xxvii. 59, 60. * Psal. xvi. 10. Acts ii. 31.
 † Gen. xxxvii. 35. ‡ Psal. xvi. 10. § John xix. 30.

We read indeed, * *Having spoiled Principalities and Powers, he made a shew of them openly.* LECTURE IV

But whether he did locally descend into Hell or not, it is certain he did virtually descend, *i. e.* the Powers of Hell felt the Efficacy of his Death to their Destruction.

Others are of Opinion, that by his Descent to Hell is meant no more but that his Soul continued in a State of Separation, that he was not only dead, but continued in that State, his Soul being really separated from his Body for some Space of Time: But not so long that his Body did putrify in the Grave. So that by them this Word, dead, is referred to the Separation of his Soul from his Body:

Others again are of Opinion, that by his Descent into Hell, Christ's Soul in its State of Separation went to *Paradise*. For he promised the penitent Thief, but a little before his Death, that *that Day he should be with him in Paradise*, † Where the Souls of the Righteous rest till the Day of the Resurrection.

* Col. ii. 15.

† Luke xxiii. 43.



LECTURE VI.

FROM Christ's Humiliation, I proceed to his Exaltation, viz. Resurrection, Ascension, and Glorification in Heaven.

1st, As to our Lord's Resurrection, which we profess to believe in the Fifth Article of the Creed; *The third Day he rose again from the dead.* And, I believe that Christ rose from the dead, because it was attested by Angels, by Enemies and a Cloud of faithful Witnesses: *A Vision of Angels*, said he, *was alive.* * *The Watch came into the City, and shewed unto the Chief Priests all the Things that were done.* † And, as we read, || *He was seen of Cephas, then of the Twelve, then of above five hundred Brethren at once.* Lastly, we have the Testimony of God himself, who gave all the Evidence that

* Luke xxiv. 23. † Mat. xxviii. 11.
|| 1 Cor. xv. 5, 6.

could be desired to the Truth of our Lord's Resurrection, by enabling the first Preachers of this Doctrine to work Miracles in Confirmation of it, And that Christ rose with the same Body, which was crucified, he gave sensible Demonstration of it to his Disciples; for he shewed unto them his Hands and his Side. * And, † He said to Thomas, reach hither thy Finger, and behold my Hand, and reach hither thy Hand, and thrust it into my Side. Further, he shewed himself alive after his Passion by many infallible Proofs. He eat before his Disciples || And he conversed with them, speaking of the Things pertaining to the Kingdom of God §

And, Christ rose again the Third Day, according to the Scriptures. * to fulfil the Prophecies and Types of his Resurrection; Herein he fulfilled his own Prophecies of his Resurrection, ° The Son of Man shall be betrayed into the Hands of Men, and they shall kill him, and the third Day he shall be raised again. And †† Destroy this Temple, viz. of my Body, and in three Days I will raise it up.

* John xx. 20. † Verse 27. || Luke xxiv. 42, 43.
§ Acts i. 3. * 1 Cor. xv. 4. ° Mat. xvii. 22, 23.
†† John iii. 19.

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And he lay in the Grave till the third Day, to evidence the Truth of his Death, that his Death should not be questioned, and he would not continue in the Grave longer, that he might not see Corruption. A Day is to be taken here figuratively for a part of a Day. Christ died (as we compute) on Friday about three of the Clock in the Afternoon, and lay all that Day and Night, and all the next Day and Night, which was the second Day he lay in the Grave; and early on the third Day he rose again; which was the first Day of the Week, and which in Memory of his Resurrection, is called the *Lord's-Day*. *

Now Christ was raised from the dead by the mighty Power of God; nothing less than a Divine Power could have done it; yet as Christ was God, as well as Man, so he did also upon that Account, concur to his own Resurrection. And therefore, says he, † *I have Power to lay down my Life, and I have Power to take it again*; and tho' Christ was the Son of God before his Resurrection, yet then he appeared to be so against all Contradiction, for he arose by his own divine Power, which no meer Man ever did, or shall do.

* *Per* i. 10.† *John* x. 18.

This Article of our Lord's Resurrection is of very great Importance to us, inasmuch as it undeniably confirms the Divine Authority of our blessed Lord, and the Truth of our Religion; and in the next Place, as it assures us, that the great Debt of our Sin is discharged, that the Price of our Redemption was fully paid by him, *Who as he died for our Offences, so he rose again for our Justification*; * And lastly, Christ's Resurrection gives us an Assurance of ours. *For now that he is risen from the dead, he is become the first Fruits of them that slept.* † His Resurrection is a Pledge to us, *That as Christ was raised from the dead, so shall our mortal Bodies be quickned also by the same Spirit of Christ, which dwelleth in us.* ‖

After that Christ was risen from the dead, he continued upon the Earth forty Days with his Disciples, both to confirm them in their Belief of his Resurrection, and to instruct them more fully in those Doctrines which they were afterwards to publish to the World; and when forty Days were expired, he ascended into Heaven, where he now sitteth, at the Right-hand of God the Father Almighty.

* Rom. iv. 25. † 1 Cor. xv. 20. ‖ Rom. viii. 11.

LECTURE
VI.

He went up gradually in a Cloud, in the Presence of all his Disciples into the highest Heaven, where God does in a singular Manner shew his Majesty and Glory. While they beheld, he was taken up, and a Cloud received him out of their Sight, and they looked steadfastly towards Heaven as he went up. * And, † It came to pass whilst he blessed them, he was parted from them, and carried into Heaven. And when he ascended into Heaven, he sat on the Right-hand of God, * by the Right-hand of God is meant a Place of Power, Honour and Authority, and by setting at God's Right-hand is meant the settled Possession and Enjoyment of all these. And,

First, This Phrase signifies Power, For the Son of Man shall sit on the Right-hand of the Power of God. ||

Secondly, Honour, For he sat down on the Right-hand of the Majesty on high. ††

Thirdly, Authority, For the Lord said to my Lord, sit thou on my Right-hand, till I make thy Foes thy Footstool §

Christ then upon his Ascension into Heaven, ° was immediately enstated by God in the full Possession of his regal Office and

* Acts i. 9, 10.

† Luke xxiv. 51.

* Mark xvi. 19.

|| Luke xxii. 69.

†† Heb. i. 3.

§ Acts ii. 34, 35.

° See Archbishop Wake's Catechism, pag. 54.

Dignity, and shall continue to enjoy it, till he shall have finished the whole Work of our Redemption by bestowing Salvation upon all his faithful Servants, and by finally destroying in Hell-fire, all the Enemies of his Power and Dignity ; And now that our Saviour is in Heaven, he at present effectually intercedes with God for the pardon of our Sins by Virtue of his meritorious Sacrifice on the Cross for us : *There is one Mediator between God and Man, the Man Christ Jesus* † And, if we ask in his Name, he will pray unto the Father for us, || And, he that spared not his own Son, but gave him up for us all, will with him freely give us all Things. * And, our Saviour Christ will continue to intercede for us at God's Right-hand till the End of the World ; which being come, he shall return from thence with Glory to judge both the Quick and Dead. The Heavens must receive him till the Times of Restitution of all Things, § And then this same Jesus which was taken up into Heaven, shall so come in like Manner as he was seen to go into Heaven * There must be a future Judgment to manifest God's Truth,

† 1 Tim. ii. 5.
§ Acts iii. 21.

|| John xvi. 26.
* Acts i. 11.

* Rom. viii. 32,

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Mercy and Justice, to vindicate God's Glory and Providence, to discover all Hypocrisy, and to clear all Innocency ; in a Word, to punish the Sinner and reward the Righteous. All Men shall be judged, both *quick* and *dead* ; those who are dead before Christ's coming, and those who shall be alive at his coming ; *and they shall be judged of all Things done in the Body, whether good or evil,* * Every evil Work, every foolish and wicked Word, and every secret Thought shall be brought to Light, and according as we have behaved ourselves here, so shall we be either acquitted or condemned in that great Day : And in this last Judgment, Christ himself the supreme Judge, shall pass the final Sentence. And the Saints shall pass their Sentence of Approbation. † And as Christ is Man, so he will be a Judge visible to our Eyes, and as he is God, so he knows our Hearts, and he is appointed by God to be our Judge, || which will be for his Glory, who was so vilified on Earth, and for the Terror of his Enemies, over whom he will triumph, and for the Comfort of his People, who have their Saviour their Judge, who shall with all his Saints return triumphantly to Heaven, and there reign in Glory at the Head of them

* 2 Cor. v. 10.

† 1 Cor. vi. 2.

|| Acts xvii. 31.

for ever and ever. * Now since we are LECTURE VI.
 judged for the Deeds done in the Flesh,
 † *What Manner of Persons ought we to be in
 all holy Conversation and Godliness?* Hav-
 ing considered the Creed as to God the Fa-
 ther and Son we come now to the third
 Object of our Faith, viz the third Person
 of the Trinity, *God the Holy Ghost.* And
I believe him to be a divine Person, because
 the Scriptures ascribe to him the Names
 and Attributes of God; they teach us to
 baptize in *his* Name, as well as in the
 Names of the *Father and Son*; they tell
 us, that *his Dwelling in us makes our Bodies
 the Temples of God*; || *That Christ by being
 conceived by him, became the Son of God,* §
 And as *I believe* him to be a divine Person, so
 I believe him to be a Person distinct both from
 the *Father and Son*; for *he proceedeth from the
 Father*; and therefore is not the Father; *
And he is sent by the Son, and therefore is
 not the Son; †† and he is called the Holy
 Ghost or Holy Spirit, because he is a Spi-
 rit, and is holy in himself, and the Au-
 thor of all Holiness in us. *We are sancti-
 fied by the Holy Ghost.* ¶ It is his peculiar

* Mar. xxv.

† 2 Pet. iii. 11.

|| 1 Cor. iii. 16.

§ Luke i. 35.

* John xv. 26.

†† John xvi. 7,—15.

¶ Rom. xv. 16.

LECTURE
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Office to make Men holy; it is he that works in us *to will* and *to do* what is acceptable in God's Sight; inasmuch, that *if any Man hath not the Spirit of Christ he is none of his.**

The ninth Article of the Creed is this, *I believe in the holy Catholick Church.*

And though there has been a Church or Congregation of such People as have professed to believe in the true God, and have worshipped and served him according to that Light he has given them, in all Ages since the Beginning of the World. Yet that Church of which this Article speaks, is the universal Church of Christ, the general Assembly of all those, who from the Time of the first publishing of the Gospel to this Day, have believed in Christ, or shall hereafter profess his Faith to the End of the World. All these together make but one Church, because they are all united together under one Head the Lord Jesus, are sanctified and ruled by the same Holy Spirit, endued with the same Love to God, and towards one another, live by the same Laws, profess the same Faith, partake of the same Sacraments, have the same Hope of Sal-

*2 Rom. viii. 9,

vation set before them, worship the same God by the same Advocate and Saviour Jesus Christ; and (as to what concerns all the true and lively Members of this Society) they shall one Day be gathered together to reign with their Redeemer in his glorious Kingdom for ever and ever.

LECTURE
VI.

There are two Sorts of People in the Church, the good and the bad. And accordingly, Christ compared his Church to a Field, wherein there are Tares as well as Wheat. * And to a Net that gathereth of every Kind, good and bad. † The good or true Members of the Church live in Obedience to Christ's Precepts, in the outward Communion of the Church and in Subjection to the Order and Government of it. The bad and corrupt Members of the Church are either scandalous and notorious Offenders, or Hypocrites, who have the Form of Godliness but deny the Power of it.

Now this Church is called Catholick or Universal, to distinguish it from the Jewish Church, which was confined to *Palestine*; whereas Christ's Commission was, *Go and teach all Nations*, || Accordingly, *the Sound of the Gospel went into all the Earth, so that*

* Mat. xiii. 24, 25. † Verse 47. || Mat. xxviii. 19.

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VI.

there is neither Jew nor Gentile, but we are all one in Christ Jesus; and as this Church is distinguished from the Jewish Church, as not being confined to a certain People, but extended to all Nations and Languages, for the Christian Church takes in all Mankind: so it is not only to continue for a certain Time as the Jewish Church was, but to last to the End of the World. And this Catholick Church is called holy, because the Head of it is the holy Jesus; the most perfect Pattern of all Holiness; because the Members of it are under the strictest Tyes to be holy, and because the Offices performed in it, tend to work Holiness in us. In Christ's holy Catholick Church I believe there is a Communion of Saints, that is to say, a Company or Society of holy Persons, who are called to be Saints, and are accordingly sanctified by Faith that is in Christ Jesus, so as to be holy, as he who hath called them is holy in all Manner of Conversation.† And I believe that these true Members of Christ's Church, have Communion or Fellowship with God the Father, and with his Son Jesus Christ. || As they are received into Covenant by the*

* Mat. xxviii. 20.

† 1 Pet. i. 15.

|| 1 John i. 3.

one, through the Death and Passion of the other ; and God is always reconciled unto them, and well-pleased with their sincere Endeavours to serve him, and will graciously accept of what they do, through the Merits of Jesus Christ their Mediator and Advocate with him. *I believe likewise, that they have Fellowship with the Holy Ghost, by his dwelling in them, and sanctifying of them ; The Spirit of God dwelleth in the Saints. ** *I believe that they have Fellowship with the Holy Angels, Who are ready to keep them in all their Ways. †* And, *who are sent forth to minister for them who shall be Heirs of Salvation. ||* And *I believe that the true Members of Christ's Catholick Church, who are in part holy here, and shall be perfect Saints hereafter, have Communion with one another, or among themselves, As being Fellow-Citizens together, and of the Household of God. §* We have Communion with the Saints in Heaven, because we with the Church triumphant, make up that Body, of which Christ is the Head, and in Scripture they are said to *rejoyce at the Conversion of a Sinner here on Earth. ** Now we have Fellow-

* 1 Cor. iii. 16.

† Psal. xci. 11.

|| Heb. i. 14.

§ Ephes. ii. 19.

* Luke xv. 10.

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ship with the blessed Saints, as we are Members of the same Church, united to the same Head, sanctified by the same Spirit, Heirs of the same Promises, and at the end of the World shall all be translated to the same heavenly Kingdom: And as to good *Christians* here on Earth, they have Communion with one another, as they profess one common Faith, and are all actuated, influenced and governed by one and the same Spirit; *They have through Christ all access by one Spirit unto the Father,** They partake of the same Ordinances of Religion, *with one Mind and one Mouth they glorify God. †* And they have a Fellow-feeling one for another; *if one Member suffer all the Members suffer with it; ||* Now the belief of this Article of the Communion of Saints, obliges us to communicate our Gifts and to pray for each other; it obliges us to Love and Charity, and to assist each other in all such Things as may promote the Salvation of us all. And let us not think that we can enjoy the Communion of Saints, unless we hold *the Unity of the Spirit in the Bond of Peace*, and consequently avoid *forsaking the assembling of ourselves together, as the the Manner of some is. §* To proceed,

* Eph. ii. 18. † Rom. xv. 6. || 1 Cor. xii. 26.
§ Heb. x. 25.

there

there is not a just Man upon Earth, that doeth good and sinneth not, and every Sin is threatned with Death by God himself, and consequently all having sinned, there are none but who want to have their Sins forgiven before they can be saved ; but I believe in the Catholick Church, Forgiveness of Sins may be had, and that all that are of the Communion of Saints have it by Christ. For, in him they have Redemption through his Blood, even the Forgiveness of Sins. † Sin is the Transgression of God's Law, which Law is to be the Rule of our Actions ; when therefore we neglect what he commands, or do what he forbids, we sin. And we should be obliged to suffer the Punishment denounced against Sinners, were we not discharged from this Obligation by Christ Jesus, who paid the Price of our Redemption for us, and upon our Faith and Repentance we shall be acquitted and absolved ; we shall be accounted Righteous before God for the Merits of Christ ; his Blood shall cleanse us from all Sin, and we shall be made the Righteousness of God in him. ||

And, as I believe that upon our Faith in Christ, and upon our Repentance and Conversion, our Sins will be blotted out,

† Eph. 5. i. 7.

|| 2 Cor. v. 21.

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and never imputed to us through Christ's Merits and Intercession ; So *I believe* further, that there will be a Resurrection of the Body ; *For as in Adam all die, so in Christ shall all be made alive.* † The Trumpet shall sound, and the dead shall be raised ; the same Body shall arise, the same for Substance, but not for Qualities, || *It is sown in Corruption, it shall be raised in Incorruption ; it is sown in Dishonour, it shall be raised in Glory ; it is sown a natural Body, it shall be raised a spiritual Body.* And this mortal must put on Immortality : And it is an Act of Justice that the same Body should arise and no other ; that so that Body which shared in the Sin, may share in the Punishment, and that which partook in righteous Actions and Sufferings, may be rewarded. Which brings me to the last Article of the Creed : *The Life everlasting.*

In this Article we profess to believe, that when our Bodies are thus raised and reunited to our Souls we shall live for ever, the good in endless Happiness, the bad in endless Torments. *Many of them that sleep, shall awake : Some to everlasting Life, and some to Shame and everlasting Contempt.* °

† 1 Cor. xv. 22. || 1 Cor. xv. 42, 43, 44. ° Dan. xii. 2.

And,

And, we read, † that all that are in the Lecture
Graves shall come forth : They that have done VII.
good, unto the Resurrection of Life ; and they
that have done evil unto the Resurrection of
Damnation.

† John v. 28, 29.





LECTURE VII.

I Have explained to you the two first Parts of your baptismal Vow ; which are these,

First, That you should renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh. And,

Secondly, That you should believe all the Articles of the Christian Faith.

I proceed now to the third Part of your baptismal Vow, wherein you promised by your Sureties, to keep God's holy Will and Commandments, and to walk in the same all the Days of your Life. True Obedience is universal ; it extends to all God's Commandments. And therefore, says the Psalmist, * *Then shall I not be ashamed, when I have Respect to all thy Commandments.* And, as we are bound to obey all God's Laws,

* Psalm cxix. 6.

so we must persevere in a Course of Obedience ; *being delivered out of the Hands of our Enemies, Sin, Death and Satan*, we must serve God without Fear of them, in *Holiness and Righteousness before him all the Days of our Life*. In treating of the Commandments, I shall observe this Method.

1st, I shall consider in general, the Preface, the Division and the Rules of Interpretation.

2^{dly}, The several Commandments in particular. The Preface of the Law is contained in those Words of God, * *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage*. Wherein is set forth the Authority of God, that comandeth, and the Reason of Mans Obedience to him. He that commands the Observance of his Laws, is the Lord of the Universe, the Creator and Supreme Governour of the World, who gives being to, and has absolute Dominion over, all Things in it ; and therefore may give Laws to his Creatures, and justly require their Obedience to them : And to enforce his Laws more particularly on the Children of *Israel*, he takes Notice of his Propriety in them : *I am not only the*

* Exodus xx. 2.

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*Lord of the whole Creation, but thy God in Covenant with thee; thy God by Propriety * Thou hast avouched the Lord this Day to be thy God, and to walk in his Ways, and to keep his Statutes; and the Lord hath avouched thee this Day to be his peculiar People, as he hath promised thee, and that thou shouldest keep all his Commandments. But further, in Order to secure their Obedience, he reminds them of his Goodness towards them, in having delivered them from the Egyptian Bondage. † I brought thee, says he, out of the Land of Egypt, out of the House of Bondage. But do these Reasons extend to us Christians? Yes, they do, and that no less, if not more, than they did to the Jews. The Delivery indeed from Pharaoh and the Egyptian Bondage, literally concerns Israel; but he is our Lord, as he was theirs; and we being his Servants, ought to obey him: Nay, he is the Lord our God by a more excellent Covenant than he was theirs. He has brought us out of that Slavery, of which the Deliverance out of Egypt was but a Type and Figure; and the Deliverance he has sent us, is infinitely more for our Advantage.*

Deut. xxvi. 17, 18.

† Exod. xx. 2.

* Having

* *Having translated us out of the Kingdom of Darkness, into the Kingdom of his dear Son, and enlightned us that sate in Darkness, and in the Shadow of Death † But more particularly, our Deliverance exceeds that of Israel, in three Respects.*

First, Theirs was from the Captivity of their Bodies, ours from the Bondage of our Souls,

Secondly, Theirs was from Ægypt only, and the Tyranny of Man; ours from Hell, and the Tyranny of the Devil; a Deliverance from eternal Misery.

Thirdly, They were redeemed by ° a mighty Hand, and an out-stretched Arm, by Signs and Wonders, without any Price at all; but he redeemed us with his own Blood; and he has redeemed us too from all Iniquity, that we might be a peculiar People, zealous of good Works. || As therefore our Deliverance was greater and more beneficial, than that which God wrought for the Children of Israel out of Ægypt, so the Obligations on us are greater than on them, to do whatsoever our Lord God shall command us.

Thus you see the great Motives or Arguments for our Obedience; contained in

* Col. i. 13. † Mat. iv. 16. ° Exod. vi. 6. || Tit. ii. 14.

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VII.

the general Preface or Introduction to the Law ; which is sometimes called the Law of Nature, sometimes the moral Law, and sometimes the Law of *Moses*.

It is called the Law of Nature, because the good or evil Actions commanded or prohibited in it, may be resolved into the Dictates, or Principles of natural Reason. And Man's Reason rightly improved, will dictate all these Duties it enjoyns, and dissuade from its Contraries ; for that Reason which dictates the being of a God, *i. e.* of an independent Almighty and infinitely perfect Being, from whom we receive our Beings and all the Comforts of them ; to whom we are entirely subject and shall be finally accountable, will likewise teach us that there is but one such Being, and that he ought to be worshipped, and that it is most just, safe and beneficial, that we should render unto him Fidelity, Service, Fear, Reverence, Obedience, Love. And as it is the Dictate of Nature to do to others, as we desire they should do to us, so it will teach us to pay Honour to those to whom it is due, and to abstain from all Acts of Cruelty and Injustice.

Secondly, It is called the moral Law, because it relates to Manners and directs us how to behave ourselves towards God and Man.

Thirdly,

Thirdly, It is called the Law of *Moses*, LECTURE VII. because it was delivered by him to the Children of *Israel*, as God had commanded, for a perpetual and standing Law. But does this Law oblige us? Are we not delivered from it by Christ Jesus? From the Burden of the Law, as it exacted a perfect Obedience in our own Persons; and from the the Curse of it, we are; for Christ took away that, by dying an accursed Death for us, so that the Law hath no Power to condemn those who are in Christ Jesus.* But yet the Obligation still remains; we are not freed from the Commandment, as a Rule of Life. For Christ came not to destroy the Law, but to fulfil it;† and he has more fully expounded, and more perfectly delivered it to us; and the Precepts of this Law are repeated and proposed by Christ and his Apostles to us, as a Rule to walk by.

The *Jews* considered as a Church had indeed a Ceremonial Law, which Christ abolished. As a State, they had a Judicial Law, which ceased when their Government was dissolved and does not oblige other Nations. But the moral Law was

* Rom. iii. 19.

† Mat. v. 17.

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given them by God, as Men, or rational Creatures, and this Law obligeth us as Men, so long as we continue our Being. Now we are not able since the Fall, perfectly to keep this Law ; for in many Things we offend all, * But by the Grace of God we may perform an acceptable Obedience ; and his holy Spirit is ready to work in us, both to will and to do, to assist our sincere Endeavours, which (being joyned with Faith and Repentance,) will be accepted under the Gospel : For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that a Man hath not ; †

I Proceed now to the Division of the Law. The Law is divided into Ten Commandments, which are therefore called the Decalogue or Ten Words, that being the Number of the Commandments, according to the Scriptures ; || Which God was pleased solemnly to proclaim with Thunder and Lightning, and with the Voice of a Trumpet, upon Mount Sinai ; ° And which he afterwards wrote upon two Tables of Stone with his own Finger ; †† But if the Commandments are Ten, how are

* Jam. iii. 2. † 2 Cor. viii. 12.
° Exod. xix. 16. †† Exod. xxxi. 18.

|| Deut. iv. 13.

they said to be Two by our Saviour? § LECTURE VII.
They are Two, as they are divided into two Tables of Love to God, and our Neighbour. And indeed God himself seems to have had regard unto this Division of the Commandments, when he commanded Moses to prepare two Tables for them; on the one of which were to be engraven those which concern our Duty towards God, which is laid before us in the four first Commandments; on the other, those which contain our Duty towards our Neighbour, which we have represented to us in the six last Commandments. So that though the Commandments *be exceeding broad*, yet hath he in great Wisdom and Compassion to us contracted them into Ten Precepts, and those Ten Precepts into Two Tables, both which are fulfilled by one spiritual Grace, which is Love. And therefore the Apostle tells us, * *That Love is the fulfilling of the Law*; and indeed it is so, not only as it relates to our Neighbour, but as it respects our Duty to God; for he that loves his Neighbour aright, loves him in Obedience to God, and so must principally love God, and all other Things

§ Mat. xxii. 38, 40.

* Rom. xiii. 10.

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only with Relation and Subordination to him ; he also loves his Neighbour as himself. Now no Man truly loves himself, who loves not God above all Things, who is his chief Good ; and in loving of whom above all Things, his Happiness consists. Of the Commandments some are propounded negatively, *i. e.* they forbid such and such Sins ; and some are propounded affirmatively, and enjoin such and such Duties. As to the positive Commands, which declare what we are to do, though they always bind those who have any Concern with them, yet they do not extend to all Persons, nor oblige at all Times : For Instance, *to honour our Father and Mother* is a Duty of eternal Obligation ; but then there being many, who have no Father nor Mother, consequently they cannot be under any Obligation to honour them. Again, *to observe the Sabbath Day, to keep it holy*, is a Command always in Force ; but in Case a Man should be made a Slave in an *Heathen* Country, or in any other Place, where he had no Means nor Opportunity to observe it in such Circumstances, his Non-observance of the Day would be no Sin. But now as to the negative Commands, such as those which forbid us *to worship any other God besides the Lord ; to make a graven Image to worship it ;*

it ; *to take God's Name in vain*, and the like. These Commands oblige all Persons, at all Times, and in all Circumstances ; and it can never be lawful to break them. LECTURE VII.

I come now, *Thirdly*, To lay down some general Rules, which are to be observed in interpreting the Commandments. And,

1st, We are to understand that where any Duty is enjoined, as in the affirmative Commandments, the contrary Sin is forbidden : And where any Sin is forbidden, as in the negative, the contrary Duty is implicitly commanded. To give you an Instance of each Kind ; God requires us in the fourth Commandment, *To keep holy the Sabbath Day* ; by sanctifying of it to a religious Rest. And by the same Commandment, he forbids us to do any Thing, whereby this Day may be profaned by us. So likewise, in the sixth Commandment, where we are forbid *to commit Murther*, we are to observe, that God does not thereby forbid us only to shed our Neighbours Blood, but requires us likewise to do our utmost to preserve his Life ; not only to rescue him if we can, from being murdered by another, but if he wants the Necessaries of Food and Rayment to support his Being, we are also to feed and cloath him according to our Abili-

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VII

Abilities. And that we may be the more fully sensible of this our Duty, God himself hath been graciously pleased to signify his Pleasure herein more particularly in other Places of his holy Word.

The 2^d Rule to be observed in interpreting the Commandments is this; that under one main Duty or Crime expressed, all Degrees of Good or Evil in the same Kind, are either commanded or forbidden. Both positive and negative Precepts dissuade from all evil Thoughts, as well as evil Words and Actions, and oblige to purity of Heart, as well as to a due Government of our Tongues and Lives.

The 3^d Rule is, that in all Duties commanded, and Sins forbidden, the Means and Occasions leading thereunto, are commanded and forbidden also. So that we are to reckon ourselves obliged thereby, to use all such Means as may enable us to fulfil the one, and to avoid the other. Thus, because in the eighth Commandment we are required *not to steal*, in Order therefore to avoid this Sin, we are bound not only to take care that we defraud not our Neighbour in any Thing, but to do what we can to keep ourselves out of such Straits and Difficulties as may be likely to tempt us to it. By Vertue therefore of this Commandment, we are required to labour

bour with our Hands, that we may supply our own Necessities, and the Wants of our Families, and have to give to him that needeth. We are to avoid all Lewdness and Excess, all idle and dissolute Company, and every Thing else that may be apt to tempt us to the Commission of this Sin.

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VII.

Fourthly, and lastly, Another Rule to be observed is this, that wheresoever we are prohibited to do any Thing ourselves, as sinful, there we are to take Care that we make not ourselves accessory to the Guilt of others, by our Advice, Assistance, Connivance or Encouragement: for if we are thus concerned with other Men, as to the Evil which they do, we shall become Partakers of their Guilt. I shall only further observe, that the Reason why more Commandments are delivered Negatively than Affirmatively, seems to be our Proneness to Sin ever since the Fall, together with the Prevalency of ill Examples, which require so many Restraints. And that the Commandments are directed every one to every Man singly, or by himself: *Thou shalt, or Thou shalt not, &c.* is for this Reason. That every Man may look upon them as spoken particularly to him, and take Care to act accordingly; that there may be no Evasion from Duty,

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ty, to shew that God is no Respector of Persons, but that every one both Poor and Rich, is concerned in the Obedience which is due to his Precepts. What comes next to be considered, is the first Commandment.



LEC-



LECTURE VIII.

TH E first Commandment, which concerns our Duty towards God, is this.

Thou shalt have none other God but me.

When *Israel* came out of *Ægypt* all Nations had corrupted their Ways before God ; and though, (as the *Roman* Orator observes) there never was any Nation so barbarous, which did not own and worship some God or other ; yet Men having by the Fall of our first Parents, lost the right Sense and Knowledge of the true God, and retaining only some general Notions of such a Being in the World, they have been apt in all Ages to imagin the Sun, Moon and Stars, or ancient and famous Men, in short one Creature or other to be God. And at last the Number of the *Heathen* Gods so vastly increased, that *Varro* reckons up thirty Thousand.

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The Jews themselves, to whom this Law was given, had at one Time as many Gods as Cities: Thus we read, † *According to the Number of thy Cities are thy Gods, O Judah.* Now Idolatry, or the worshipping other Gods besides the Lord, having generally prevailed in the World, God thought fit in the very first Place to Caution his People against this Sin; a Sin to which they were too much inclined, and were like to meet with frequent Temptations to, and from which it was absolutely necessary they should be restrained, before they could possibly serve God aright. This therefore is that which he here first expressly forbids;

Thou shalt have no other Gods before me.

The Import of this Commandment is, that we should have the Lord for our God, and that we should have no other besides him.

First, To have the Lord for our God, is to think of him as of an eternal and infinitely perfect Being, the Creator and Governour of the World, and of all Things in it, and our most merciful Father in, and through, his Son Christ Jesus.

Secondly, to have the Lord for our God, is to worship him as God; to worship

† Jer. ii. 28.

him with all the Powers and Faculties both of our Souls and Bodies ; in publick and in private, according to the Directions of his Word. Not to have any other, besides the Lord for our God, is not to believe or acknowledge any other God besides him, not to pay divine Honour or Worship to any other ; not to fear any Thing visible or invisible but only him ; not to put any Confidence in any Creature that is in Heaven or Earth ; nor to love or desire any Thing in Comparison of him. So that in this Commandment, which directs us to the only Object of our Worship and Adoration, the following Sins are forbidden.

1st, Speculative Atheism, or the disbelieving and denying the being of a God.

2^{dly}, Practical Atheism, which they are guilty of, who live as if they believed there were no God, All-seeing to behold them ; just to punish, holy to abhor and omnipotent to destroy a Sinner.

3^{dly}, Polytheism, or the owning a Plurality of Gods ; for we must not have or own any more than one God. For, *There is none other God but one.*†

† 1 Cor. viii. 4,—6.

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VIII.

Again, wilful Ignorance of God and his Laws, is a Sin forbidden in this Commandment, which they are guilty of, who notwithstanding God's Word and Works do either through Carelessness or Sloth, or that they may Sin with Confidence, remain ignorant of God his Nature Attributes, his Works and Will concerning us.

Another Sin against this Commandment is Unbelief, which they are guilty of, who assent not to God's Law, as holy, just and good; who believe not his Threats, so as to be humbled by them; or his Promises, so as to be invited by them to *Newness of Life*; and all Apostates or Hereticks, who desert the *Christian Religion*, or disbelieve any Articles of the *Christian Faith*, are guilty of this Sin.

Another Sin against this Commandment, is Distrust of God; which they are guilty of, who trust in any Thing more than God: And therefore, † *Thus saith the Lord; Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.* They may likewise be said to distrust God, who make use of sinful Means to compass their Designs; who seek after Witches or Wizards, or use

† Jer. xvii. 5.

Enchantments, or any such Abominations. LECTURE
VIII.
Accordingly, † there is an express Prohibition to this Purpose; *Regard not them that have familiar Spirits; neither seek after Wizards to be defiled by them: I am the Lord your God.*

Again, they Sin against this Commandment, who tempt God in relying upon his Protection for Security and Success in an unjustifiable Way, without his Promise, and contrary to his Word; who presume upon his Mercy, when they are not by Faith and Repentance qualified for it; or who despair of his Mercy upon a false Notion that he is not to be appeased, though they should use their Endeavours to recover his Favour. In a Word, they Sin against this Commandment, who make any Lust or Creature their God, who love any Creature inordinately, and love not God *with all their Heart, with all their Soul, with all their Mind and with all their Strength.* And as this Commandment forbids the afore-mentioned Sins, so it enjoyns the following Duties. That we acknowledge but one God, and that we give the Honour due to God, to him alone; For, thus our blessed Saviour answered the Temptations

† Lev. xix. 31.

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of Satan, † *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* And that we have the only true God for our God, must appear by our believing in him, by our loving, fearing, trusting in him, and obeying him. We must likewise believe in him; *For he that cometh to God must believe that he is.* * We must endeavour to know God, his Nature, Will and attributes, as he hath revealed himself by his Word and Works. For if we know him not, we cannot worship him aright; and we are assured that *this is Life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent* || We must likewise fear God; for, *Thou shalt fear the Lord thy God, and shalt serve him.* ° And, *he that feareth him and worketh Righteousness, is accepted with him.* * We must love him above all; for, *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind: For this is the first and great Commandment, as our Saviour expressly tells us.* †† As to other Things, we must love them but in Sub-

† M. & iv. 10. * Heb. xi. 6. || John xvii. 3.
 ° Deut. vi. 13. * Act. x. 35. †† Mat. xii. 37, 38.

ordination to him, and for his Sake. LECTURE
VIII. We must worship him; and therefore, says the devout Psalmist, * *O come let us worship and bow down, and kneel before the Lord our Maker; for he is our God, and we are the People of his Pasture, and the Sheep of his Hand.* We must give him Thanks, and we are in Gratitude obliged to this Duty for the manifold Mercies and Blessings he has conferred upon us: The Apostle enjoins us in every Thing to give Thanks; † Not only for prosperous and grateful, but also for afflicting Providences; for Chastisements and seasonable Corrections; for God designs them all for our good, though we at present see not how they tend unto it. Again, we must put our whole Trust in God. *Trust in the Lord with all thine Heart, and lean not to thine own Understanding. In all thy Ways acknowledge him, and he shall direct thy Paths.* || And what can be more reasonable than for Creatures to repose their Confidence in their Creator? Who has not only an Almighty Power, and therefore is able to relieve us in all our Wants and Distresses; but has also given us fre-

* Psal. xcv. 6, 7.

† 1 Thef. v. 18.

|| Prov. iiii. 5, 6.

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quent Experience of his Goodness; and therefore, if we are careful to please him, we may hope for the Continuance of it, and safely depend upon his Readiness to do us any Good. And in order to this, we must call upon him: *Be careful for Nothing, but in every Thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God,* lays the Apostle, * And again, *Call upon me in the Day of Trouble, and I will deliver thee, and thou shalt glorify me,* † i. e. thou shalt return Praises and Thanksgivings for it; for it is said expressly, *|| Who so offereth Praise, glorifieth me:* And indeed, as Prayer and Praises are the Tribute and Homage we owe to God, so by the Acts of Worship do we declare his glorious Perfections; his infinite Power and Knowledge, Goodness and Mercy. By the one we acknowledge our Dependance upon him, and by the other, we own all our Blessings and Comforts to be derived from him. We must honour his holy Name, by speaking and thinking honourably of him, and by Actions expressive of our Reverence and

* Phil. iv. 6.

† Psal'm l. 15.

|| Verse 23.

Esteem *Let them praise thy great and terrible Name,* says the Psalmist, ^o *for it is holy.* We must likewise Honour his Word. And this we shall do, if in Reality we honour him. For there is no surer Sign of our slighting any Person, than when we disregard what he says to us: Whereas if we value and esteem a Person, we shall not fail to mind and observe what he says. Now the Word of God, (which is contained in the Old and New-Testament) is to be the Rule of our Lives and Actions, and if we bear a due Respect to it, we must not only read it, but carefully observe what we read, treasure it up in our Memories, often meditate upon it, and apply it to its proper Use, viz. the directing of our Lives. And, as we must Honour his holy Name and his Word, so we must serve him truly all the Days of our Life; Christ having shed his Blood on the Cross to purge our Conscience from dead Works to serve the living God.† Now all these Duties which are required of us, must be done sincerely, without Hypocrisy.

° Psalm xcix. 3.

† Heb. ix. 14.

LECTURE
VIII.*Thou shalt have no other Gods before me.*

These Words, *before me*, Teach us that whatever we think, speak or do, for or against God, is before his Eyes, to whom all Things are naked and open; and therefore it concerns us to see that our Religion be such, as *that Eye will approve, that looks into the secret Recesses of the Heart*.

From what has been said, it is plain, that not only they who worship any other besides the true God, are guilty of Idolatry. But those likewise, who depend upon their Wit and Policy, upon their Wealth and Riches, upon their Interest and Power for their Safeguard and Success, more than on that God, who is able both with, and without, created Helps and Means to relieve us; Who love any Creature more than God; because our chiefest Love is due only unto God: And it is evident that many of us are *lovers of Pleasure, more than lovers of God*, † Ready to prefer any Lust or Vanity before him, and apt to be more afraid of the Displeasure of Men, than of the Anger of God. And what is this, but to make them our Gods?

† 2 Tim. iii. 4.

Great Reason have we therefore, to beg ^{LECTURE}
God's Forgiveness of our Breaches of this ^{VIII.}
Commandment, and to implore his Grace
to enable us to keep it better for the fu-
ture.



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LECTURE IX.

THE first Commandment directs us to the Object of our Religious Worship; and forbids us to think or believe there is any other God, that made and governeth the World, but *only the Lord our God*, and requires us not to give divine Honour to any Thing besides him.

The second Commandment, which I am now to explain, teaches us the Way and Manner of worshipping God, and how he will be served by us. The chief Aim and Design of which Commandment, is to dissuade us from Image-Worship, and to engage our outward Service to God, that our Body as well as Soul may glorify him. Let us now enquire into the Meaning of the several Parts of this Commandment.

Thou shalt not make to thy self any Graven Image; i. e. any Statue of Wood, Stone, &c. as a Representation of the Deity, or with any Intention to worship him thereby; thou shalt not make any such Thing

to thyself, for thee to perform any such LECTURE
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Acts to it, whereby thou mayest seem to think it to be God, whether thou really think so or no. It is most impious to attempt to represent God by any visible Resemblance; who is infinite, and therefore cannot be circumscribed by Lines and Lineaments; who is invisible, and therefore cannot be resembled, Most impious and vain it is, to go about to shape a Body to God, who is an incorporeal Substance; to make that Essence, which is invisible, the Object of the Eye; to confine him, who fills all Places, in the Compass of a little Brass, Stone, Silver or Gold, formed according to the Pleasure and Skill of the Workman. He that goes about to do this, as did *Demetrius*, * *Who made Silver Shrines for Diana*, is an Idolater materially, as those who worship any Image, are guilty of formal Idolatry.

Now *Moses* puts the *Israelites* in Mind, that when the Law was delivered unto them, God appeared not in any Shape, that they might not boldly attempt to represent him by an Image, and so be incited

* Acts xix. 24.

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to Idolatry. Thus, † Ye heard the Voice of Words, but saw no Similitude, only ye heard a Voice. And, || Take ye therefore good Heed unto yourselves, (for ye saw no Manner of Similitude in the Day that the Lord spake unto you in Horeb out of the Midst of the Fire) lest ye corrupt yourselves, and make ye a graven Image, the Similitude of any Figure. They not seeing then any Similitude, when the Lord spake to them in Horeb, Moses urges an Argument, why they should not make any graven Image. And therefore, for any one to plead, that he worships the only true God by Images, is no better than to excuse one horrid Sin by the Commission of another.

But as we are commanded not to make to ourselves any graven Image, so are we forbidden to make the Picture of any Creature in Heaven or Earth, or under the Earth to represent God to us, so as to look upon it as God, or the Representation of him, and to pay it that Reverence and Devotion, as if it were indeed the true God. For as it follows, *Thou shalt not make to thy self the likeness of any Thing, that is in Heaven above, or in the*

† Deut. iv. 12,

|| Verse 15, 16.

Earth beneath, or in the Waters under the LECTURE IX,
Earth. Thou shalt not make Images or Pictures of the Sun, Moon and Stars ; of Birds, or Men, or Beasts, or Fishes ; or of any Creature whatsoever, with an Intent to worship them ; Which the *Heathens* were wont to do, particularly the *Aegyptians*, amongst whom the *Israelites* had lately dwelt ; so that by this Prohibition we see all created Beings are the forbidden Objects of our Adoration : Nor must we for that End and Purpose, make any Kind of Images, graven or painted. But then we are not so strictly to understand this Command, as if the Art of Carving or Painting were unlawful ; which is attributed to God's Spirit. † We are not to imagine that God does absolutely and intirely forbid the making of the Image or Picture of any Creature ; for he himself appointed some such to be made in the Old Law, particularly the Cherubims, in the most holy Place. But these were made not to be worshipped and adored, but to represent and signify something fit for that Time, when the Ceremonial Law was in use ; as the Cherubims stretching out their Wings, signified that God had his Wings

† Exod. xxxi. 1, 2,

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IX.

as it were, always spread out for the Protection of the Church.

The making of any Image indeed for a Religious Use is contrary to this Commandment, and consequently unlawful; and therefore, in the Case of *Aaron* first, and afterwards of *Jeroboam*, who made Calves for the People to worship them, we find how highly God was pleased to resent it: † The use of Images becomes unlawful, when they are made a Means of drawing us to Idolatry; and we greatly provoke God, when we presume to represent him by any Picture or Image. This is in many Places of Scripture expressly forbidden, as being highly dishonourable to the infinite Nature and Majesty of God. He thereby serves it as God; and so the Practice of the Church of *Rome*, in this Particular is very scandalous. Their Catechism teaches them, and the Council of *Trent* decrees that due Honour and Veneration is to be given to Images; and accordingly, they burn Incense before their Images, which yet was Part of that religious Worship under the Law, which God was pleased to appropriate to himself; yea, with all outward Appearance of Devotion, they

† Exodus xxxii. 1 Kings xiv.

bow down to them, kneel down before them, and fasten their Eyes upon them, when they offer up their Prayers: And, when we charge them with Idolatry in paying that Honour to an Image, which God has reserved as peculiar to himself, their usual Defence is, that they worship not the Image of God, but God in and through the Image: But the *Heathen* themselves, were not guilty of any other Idolatry than that of worshipping their Gods, in and by Images. And it is in vain to urge that the religious Worship they pay to them, only passeth through them to the Prototype; for in this Case, they do not give God the Honour which is due to him.

This was the Idolatry of the *Israelites*, when they made a Calf; they intended thereby a Worship to the true God. For they said, † *To-morrow shall be a Feast to the Lord*, i. e. to the Creator of the World, whom they worshipped in this Image. So that though it was the Lord God of *Israel* they intended to worship, yet because they made a Calf the Image or Symbol of the divine Majesty, and worshipped him in this Image, therefore the Apostle term-

† Exodus xxxii. 5.

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eth it Idolatry. † Neither be ye Idolaters, as were some of them, as it is written, the People sat down to eat and drink, and rose up to play.

And since the *Papists* in their religious Worship, make Images the outward Objects of divine Honour; herein they give to them that worship, which is to be paid to God only: And consequently, their Worship is Idolatrous. We are to worship God in his own Way; and if Men do such Actions as the Law forbids, and interprets to be Idolatry, it is not their Intentions of honouring God, whatsoever they may pretend, that can excuse them from being Idolatrous: For it is the Law that determines our Actions, and our Intentions cannot alter the Nature of an Action, that is determined by the Law. And the Law directs us to God, as the sole Object of religious Worship; and therefore, though the *Papists* worship the true God, in and through their Images, yet are they justly chargeable with Idolatry; because by kneeling and bowing down before their Images in religious Worship, they give Part of that Honour to them, which is due to God only, and this is Idolatry.

† 1 Cor. x. 7.

And though God himself has expressly LECTURE IX.
forbid it, in this second Commandment,
*that we should not make to our selves any
graven Images, that we should not bow down
to them, nor worship them*; yet the Church
of Rome does not only contradict the ex-
press Intent of this Law by their Practice,
but also as much as in them lies, take
away the Knowledge of it from the Peo-
ple, by erasing it quite out of their Ca-
techism and Books of Devotion.

But that we may carefully observe this
Law, God has enforced it with sever-
al Reasons and Arguments, which are
contained in the following Words: *For
I the Lord thy God am a jealous God, and
visit the Sins of the Fathers upon the Chil-
dren, unto the third and fourth Generation of
them that hate me, and shew Mercy unto Thou-
sands of them that love me, and keep my Com-
mandments* In which Words, there are
several Things that deserve our Consid-
eration.

*First, His Sovereignty over us: He is
the Lord.*

*Secondly, His Propriety in us: He is
our God.*

*Thirdly, His Zeal for his own Honour
and Glory: He is a jealous God.*

*Fourthly, The Judgments he here threa-
tens against the Transgressours of his Law.
And,*

Fifthly,

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Fifthly, The Rewards he promises to the Observers of it.

1st, His Sovereignty over us, he is the Lord, and because he is so, it is highly reasonable that we should submit to that way of worshipping him, which he has been pleased to prescribe to us.

2^{dly}, He has a Propriety in us; he is our God; and we are obliged by Covenant to be his faithful Servants; and therefore are bound by Covenant to worship him according to his own Appointment, and not according to the Inventions of Men.

3^{dly}, Another Reason to deter Men from Idolatry, is because God is a jealous God; jealous of his Honour and Glory, who will not endure any Corival or Consort in that which is proper to himself. And therefore, † *I am the Lord*, says he, *that is my Name, and my Glory will I not give to another.* i. e. I will not suffer to be given to another; *neither my Praise to graven Images.* Now this Jealousy is not to be ascribed unto God, as if there were properly any such weak and troublefom Passion in him; for the infinite Serenity of his

† Isaiah xlii. 8.

Nature, is not liable to be discomposed by this or any such like Passions as are incident to us mutable Creatures : But God speaks here after the Manner of Men, and as in the Marriage State, those Persons are apt to be greatly enraged, and to revenge the Injury when that Love which is due only to them, is given to others, so will God pour down his Vengeance on those who rob him of his Honour and Glory, by an Idolatrous Worship ; to be guilty of which, is to be guilty of spiritual Whoredom ; and therefore, Men are said to go *Whoring after other Gods.* † And God will no more bear a Corrival in his Worship, than a Husband a Co-partner in his Bed. *Jealousy is the Rage of a Man,* says Solomon. ‖ And God is pleased to style himself a Jealous God, to express the Heat of his Wrath and Indignation against Idolaters. And he is jealous that they who perform any outward Acts of religious Worship to any Image or Creature, whatsoever their Pretensions may be to the contrary, they do really worship it as God, and so give it that Honour which is due to him alone.

† Exod. xxxiv. 15.

‖ Prov. vi. 34.



LECTURE X.

I Have in my former Lecture explained the Prohibitions of this Precept, and likewise the Reason, which immediately follows, to enforce it; for *I the Lord thy God am a jealous God.*

I proceed now to consider the Judgments God threatens to inflict upon the Transgressors of this Law. He will visit the Iniquities of the Fathers upon the Children, to the third and fourth Generation of them that hate him. To visit, signifies to punish. Thus, *I will visit their Transgressions with the Rod, and their Iniquity with Stripes.* And in this Sense is the Word to be taken here, visiting the Iniquity of the Fathers upon the Children, i. e. punishing the Fathers.

who break this Law, not only in their own Persons, but in their Posterity also; and as it follows, *to the third and fourth Generation*, i. e. as long as they could be supposed to live (which might be to see the third, and perhaps the fourth Generation) he threatens to pursue them with his Vengeance in their Posterity: Whole Punishment they themselves should behold to their great Grief.

And such Sinners are called *Haters of God*; as appears by the following Words, *of them that hate me. God looked on Idolaters, as Haters of him*; it is an Observation of *Maimonides*, that in the whole Law of *Moses* and in the Books of the Prophets, no Man is called a Hater of God, but only the Idolater: So provoking and abominable to God, is this Sin of Idolatry. But here arises an important Querie to be resolved, whether it be just with God, and consistent with his Veracity, *to punish the Sins of the Fathers upon the Children*. Now it does not seem agreeable to the Rules of Justice to punish the Innocent for the Sins of the Guilty. And we read *that the Soul that sinneth, it shall dye; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son; but as the Righteousness of the Righteous shall be upon him, so the Iniquity of the Wicked shall*

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be upon him. But to solve this Difficulty, it will be necessary to premise, that Punishments are either temporal, relating to this Life; or eternal, which are reserved for all impenitent Sinners in the next. And that Children may be considered, either as imitating their Parents Crimes, or forsaking their evil Courses, and *doing that which is right.* Now it is certain, that God never visits or punishes the Iniquities of the Fathers upon righteous Children that follow not their Fathers Steps, with eternal Punishments. And in this Sense it is everlastingly true, that the Son shall not bear the Iniquity of his Father, *but the Soul that sinneth it shall die, and every Man shall bear his own Burden.* But did not the Sin of Adam render all his Posterity obnoxious to eternal Death; and how is it true then that the Son shall not in this Respect bear the Iniquity of his Father? But to this, I answer, Adam was our federal Head and common Representative, so that his Sin was legally ours, as his Obedience would have been, had he persevered in it.

Ezek. xviii. 20.

But

But, *Secondly*, If the Children imitate the Crimes of their Fathers, and walk in their Ways, God may justly reckon with them in this Life, not only for their own Sins, but those of their Ancestors; the Guilt whereof they have justly brought upon themselves, by shewing their Approbation of them, in following their Example. And it is but righteous with God, to punish them with eternal Death; but then this Punishment he inflicts upon them, not for their Fathers Transgression, but for their own. LECTURE X.

Thirdly, God may and often does visit the Iniquity of the Father upon the Children with temporal Punishments, whether the Children imitate the Fathers Sins or reform from them. Thus we find, that God inflicted temporal Death on David's Child, for the Offence which his Father had given; Accordingly, the Prophet Nathan, brings this Message to David, *† Bechase by this Deed thou hast given great Occasion to the Enemies of the Lord to blaspheme, the Child also that is born unto thee, shall surely dye.*

† 2 Sam. xii. 14.

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Besides, Children suffer by their Parents in a natural and civil Sense. They derive Diseases from their Parents Vices. And sometimes upon their Account, lose the Priviledges and Advantages of their Birth.

Thus a Prince by exacting the Penalty of the Law upon a Father for High-Treason, may justly be said to visit the Children for their Father's Offence; for the Father by his Crime forfeits his Honour and Estate, and the ill Consequence of it falls upon his Family, as well as upon himself. And God who is the Sovereign Lord of the whole World, may and does so punish a Man for his Sins, that the temporal Evil of it, shall reach not to himself alone, but to his Posterity also. Nor is it repugnant to Justice and Equity, that God should visit the Children with temporal Punishments for their Fathers Transgressions; for Children are Parts of their Parents, and it is just with God to punish a Sinner in all that is related unto him; and this, even *Plutarch*, an *Heathen* could observe, that it is nothing strange and absurd for the Posterity of lewd and wicked Men, for those who are theirs to suffer what belongs to them; And indeed, if the Children be holy, what temporal Afflictions they suffer for their Parents Faults, shall be for their Benefit and Advantage.

But,

But, *lastly*, God has made a gracious Promise of Mercy to the careful Observers of this Precept, *shewing Mercy unto Thousands of them that love him and keep his Commandments*: So that we see the infinite Goodness of God, that he delights in shewing Mercy, more than in Acts of Severity.

As in this Commandment are forbidden the Sins of Idolatry, Superstition and Will-worship, or the inventing and ascribing any other Worship unto God, besides what he hath been pleased to command and institute; So the Negative Commands, as I have before observed, include in them the Injunction of contrary positive Duties. And therefore in the same Commandment are enjoyned these Duties; that God only be religiously worshipped according to his own Prescription, and that he be worshipped both in Body and Spirit; and to such Worshipers who thus love and obey him, he hath promised his especial Mercy.

In this second Command, where God forbids the worshipping of Images, by Consequence he enjoyns us to worship him according to his own Prescription; and that is to worship him with our *Bodies*, as well as our *Spirits*. Indeed without an inward Esteem and Veneration for the great and glorious Majesty of God, all our outward Services and Acts of Worship, will be so

LECTURE
X,

far from being acceptable, that they will be offensive to him; but then, though it be the Piety of the Heart that God principally requires, yet he expects the Homage of our Bodies too. He hath made and redeemed both, and therefore both must be employed in his Worship and Service. Upon the Account that Christ has purchased us with his own Blood, the Apostle draws this Inference, *† Ye are not your own, for ye are bought with a Price; wherefore glorify God in your Bodies, and in your Spirits, which are Gods.* And if we worship God in Faith and Sincerity, and testify a due Sense of his glorious Presence, when we come before him, by the Reverence and Service of the outward Man; as our Bodies joyn with our Souls in the Service of Obedience, so will they joyntly Partake of the Blessings of it too; our obedient Souls will not only be eternally happy, but our Bodies, which we have devoted to the Service of God, will hereafter be made glorious and incorruptible.

Thus you see how reasonably God requires from us, that we should offer up

† 1 Cor. vi. 20.

our

our Bodies as well as our Souls, intirely unto him. But as we must worship God with the whole Man, so we must not worship him with any other external Worship, than what himself hath appointed in his eternal Word. Thus, † *Ic shall not add to the Word which I command you neither shall you diminish from it.*

To add to, or diminish from the Worship commanded in Scriptures, is to accuse the Word of God, which is the only Rule to direct us in the Way how he will be worshipped; either of Defect in Things necessary, or of Superfluity in Things unnecessary: Which is a very great Affront to God's infinite Wisdom. And if any Thing be commanded us by Men, as a Part of Worship, which is not commanded us by God, we ought not to submit unto it; but if any Thing be imposed on us, not as a Part of Worship, but as a Circumstance of it, we may, and it is our Duty to submit unto it; if what is imposed be not condemned by the Scripture; if it tends to Order and Decency in the Church, and if imposed by the Command

† Deut. i. 2.

of

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X.

of our lawful Superiours. In this Case there is no Addition made to the Worship of God; but the Substance of it is conformable to the Laws of God, when yet the outward and indifferent Manner of it is in Conformity to the Laws of the Church.

As to Habit, Time, Place and other Modes and Circumstances of Worship, these are extrinsecal to the Worship of God, and fall under the Cognizance and Direction of our Superiours. And did we but rightly consider what is required as a Part of Worship, and what only as a Circumstance of it, a great deal of uncharitable Prejudice and Heat would be removed and prevented.

To conclude, let us seriously examine ourselves, how far any of us may be guilty of the Breach of this Commandment; and though we are not chargeable with Idolatry, yet we ought to enquire whether we are not careless and negligent of the Worship of God; or at least whether we worship him in such a Manner as we ought to do; whether we are not generally dull and lifeless in our Devotions; whether our Carriage in Places set apart to his Worship be not unsuitable to that awful Presence, into which we come; and whether we do not draw nigh to God with our Lips, when our Hearts are far from him. And upon due Examination
nation

nation, we shall find that we have all of ^{Lectures}
us, in some Respect or other, Reason to
joyn with the Church, in saying, *Lord have*
Mercy upon us, and incline our Hearts to keep
this Law.



LEC-



LECTURE XI.

WE are bound by the first and second Commandments to own and worship the true God, and him alone according to his own Directions, with the humblest Veneration of our Souls and most sincere Affections of our Hearts, and with all outward Reverence of our Bodies. And because God is absolutely holy, whatever belongs to him ought to be used with a becoming and suitable Reverence ; Now the Tongue being a World of Iniquity, and a great Part of true Religion consisting in bridling of it ; therefore he, whose Wisdom is infinite, secured the Honour due to his glorious Name by the third Commandment, which is this :

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him Guiltless that taketh his Name in vain.

This

This Commandment consists of two Parts.

I. A Prohibition, *Thou shalt not take the Name, &c.*

II. A Commination or Threatning, *For the Lord will not hold him Guiltless that, &c.*

In the Prohibition three Things are to be enquired into.

First, What is meant by the Name of God.

Secondly, What it is to take the Name of God.

Thirdly, What it is to take Gods Name in vain.

And, (1.) What is meant by the Name of God? Sometimes the Name of God is taken for God himself. Thus, † *The Name of the God of Jacob defend thee*, i. e. Let the God of Jacob himself, who is the only true and Almighty Potentate, be thy Shield and Defence. So, || *Not unto us, O Lord, not unto us, but to thy Name give Glory*, i. e. let the Glory, which is due unto thee, be intirely ascribed unto thy self. But generally, the Name of God signifies thote Ti-

† Psal. xx. 1.

|| Psal. cxv. 1.

titles and Properties of his, by which he is pleased to reveal himself unto us.

His Titles are his Name, as *Jehovah*, the Lord our God, our Creator and Father, our Redeemer Christ Jesus. His Attributes also are his Name, which declare to us his Nature; as his Eternity, Immenfity, Immutability, infinite Mercy, Goodness, Holiness and Truth.

In short, the Name of God is taken for that whereby God is called, and by which his Nature, Perfections and Will, are made known unto the Children of Men: So that under the Name of God is included, his Titles, Attributes, Ordinances, Word and Works, and all Things else by which God is pleased to make himself known.

But, Secondly, to take the Name of God, is to speak or make mention of it: And thus we find this Phrase used, † *I will not take up their Names into my Lips*. And further, to take up God's Name, is a Hebrew Phrase, importing swearing by God; and therefore, || *In that Day shall he lift up the Hand*, (in our Translation we truly render) in that Day he shall swear: Which they

† Psal. xvi. 4.

|| Isa. lii. 7.

did then with the Hand lifted to Heaven, LECTURE
42

But, *Thirdly*, Let us consider, what it is to take God's Name in vain. To take God's Name in vain, is to swear falsely, to call God to witness unto a Lie; or to swear without just Cause, upon frivolous Occasions, or without any Necessity: And to use his Titles and Attributes, his Word and Ordinances idly, without an holy Reverence, and to some serious and good Purpose.

We may be said to take God's Name in vain:

First, When we use it without propounding to ourselves a due End. And there are but two Ends, that can justify the Use of any of God's Titles or Attributes, and they are, first the glory of God; and secondly, the Edification of ourselves and others.

Secondly, We may be said to take God's Name in vain, when we use it rashly and irreverently; whensoever we make mention of God without due Consideration of his infinite greatness and glory, and without an holy Awe and Dread of his divine Majesty.

Thirdly, We may be said to take the Name of God in vain, more especially when we bring it to confirm a Falshood, which

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which is a most horrid Impiety. And therefore it is observed, that the same Word which is here rendred vain, signifies also false or deceitful : So that this Precept, *Thou shalt not take the Name of the Lord thy God in vain*, may be rendred also, *thou shalt not take the Name of the Lord thy God in Falshood*, whereby God's great and glorious Name is principally and most notoriously abused. For what greater Sin can there be than to bring God to be a Witness to a Lie ; and to make him who is Truth itself, attest that which is Falshood and Deceit.

To swear by his Name is not simply and absolutely unlawful ; it is sometimes a necessary Duty, and what we are commanded to do. For, * *Thou shalt fear the Lord thy God and serve him, and swear by his Name*. And we find, St. Paul invoking the Testimony of the most high God to confirm the Truth of what he delivered. For, *He called God to witness*, which is the very Form and Nature of an Oath ; *I call God for a Record upon my Soul, that to spare you I came not as yet to Corinth* † ;

* Deut. vi. 13. † 2 Cor. i. 23.
and

and so again, † God is my Record, how great- LECTURE
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ly I long after you all. We find likewise,
|| that an holy Angel swears : *The Angel*
stood upon the Sea and upon the Earth, and
lifted up his Hand to Heaven. And sware by
him that liveth for ever and ever, who cre-
ated Heaven and Earth, and the Things in
them, that there should be Time no longer
And that it is not always unlawful to
swear ; we are further assured from the
the most perfect Example of all, even that
of God himself ; who, * because he could
swear by no greater, he sware by him-
self.

But does not our Saviour † command
us to swear not at all ? How can an Oath
then at any Time be lawful ? To this I
answer, that Christ does not here forbid all
Manner of Oaths, but only either forbids
us to swear by a Creature, or those volunta-
ry Oaths that are vented in common Con-
versation. Swear not, says our Lord, by
Heaven for it is God's Throne, nor by the
Earth for it is his Footstool. * And who-
soever swears by any Creature, virtually
swears by the Almighty Creator of it ;

† Phil. i. 8.

|| Rev. x. 5, 6.

* Heb. vi. 13.

†† Mat. v. 34.

* Mat. v. 34, 35.

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for thus says our Lord, ° *He that shall swear by Heaven, sweareth by the Throne of God, and him that sitteth thereon*; so that our Lord informs the Jews, who thought that an Oath by a Creature was not binding, that this was their great Mistake; for to swear by the Creatures, is in Effect to swear by God himself, since they are all his Works, and there appears so much of the Power and Wisdom of God, in the meanest of his Creatures, as should make us fear and reverence him in them.

And that our Lord's Prohibition of swearing, does not relate to judicial Oaths, but to voluntary Oaths in common Discourse, is plain from what he himself adds by Way of Explication, † *Let your Communication be yea and nay*; i. e. Let it suffice, that in your ordinary Discourse you use a single Affirmation, or Denial; or if Occasion requires a Reduplication of them; and do not on your own voluntary Motion call God to witness the Truth of what you ordinarily say; for swearing in common Discourse, proceeds from a Soul void of Reverence to God, or from Satan who tempts Men thus to profane God's sacred Name. And therefore when our Saviour requires us to use only a single, or it Need

° Mat. xxiii. 22.

† Mat. v. 37.

a double Affirmation in our ordinary Discourse, he adds, *for what's more than this, cometh of evil* † So that our Saviour forbids not all swearing, but swearing unnecessarily, and upon light and trivial Occasions.

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And God does not in this Commandment forbid us to take his Name into our Mouths at all, but not to do it *in vain*; for on the contrary, he requires us to do it, when we are lawfully called to swear by his Name upon just and important Occasions, when it may tend to his Honour, as it always doth, when upon urgent Necessity you are required by a lawful Magistrate to take an Oath; and accordingly do take it in a solemn and religious Manner; for hereby you publicly own God's Omnipotence, Veracity, and Justice; that he cannot lie, nor be deceived, that he knows whether you really think as you say, and that he will be just in punishing you, if you do not. So that we see an Oath is so far from being always sinful, that it is sometimes lawful and necessary, that it is an Act of religious Worship, and tends very much to advance God's Honour.

But that our Oaths may be lawful, we must be sure to observe the Prophet's Di-

† Mat. v. 37.

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rections, and that is *to swear in Truth, in Judgment, and in Righteousness, ||*

*First, We must swear in Truth; for an Oath is taken in the Name of the God of Truth, who has commanded us not to swear by his Name falsely, † And indeed it is a most desperate Sin to call God to witness to a known Falshood: For it argues the highest Contempt of God, and is the basest Affront and Indignity, that can possibly be offered unto him; for it plainly implies, either that we believe he knows not whether we say true or no; and that is to suppose him capable of being deluded: or else that he is willing to Countenance our Lies; the former robs him of his Omniscience; the other makes him no God (it being impossible that God, who is Truth it self, should either lie himself, or approve it in another) nay, to suppose him willing to countenance our Lies, is to make him like the very Devil himself who is a Liar and the Father of it, * And this certainly is the highest Degree of Dishonouring God's Name.*

When we are required then by lawful Authority to affirm or deny somewhat upon Oath, we must depose nothing but the Truth, and be fully certain that the thing

|| Jer. iv. 2.

† Lev. xix. 12.

* John vi i. 44.

is as we attest it : For a Man may be guilty of Perjury, in swearing that which is true, if he either believes it to be false, or only doubts of the Truth of it. And he likewise swears not in Truth, who promises that upon Oath, which he never intends to perform.

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But, *Secondly*, A lawful Oath must be taken *in Judgment*, that is, with great Caution and Deliberation. We must consider the Matter of our Oath, whether that be right and good, and the Ends of our swearing, whether those be warrantable ; such are the Benefit of our selves or others, and the glory of God. He that swears without a due Consideration of these Things, swears rashly and unwarrantably.

The *Third* Condition of an Oath, is *Justice* or Righteousness. Justice requires that lawful and possible Engagements must be performed, but that we should never bind ourselves by an Oath or Vow, to do things that are either impossible or sinful : And in all our Promissory Oaths and Vows (provided they be of Things lawful, and in our Power to perform) we must be sure to make them good, remembering whose Truth and Honour we have engaged for the Performance of them. *If a Man vow a Vow*

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unto the Lord, or swear an Oath to bind his Soul with a Bond, he shall not break his Word; he shall do according to all that proceeds out of his Mouth; † But then this is to be understood, if the Thing be lawful and possible: For the Matter of a just Oath ought to be possible, and not only so but lawful and honest too; and therefore those *Jews* that bound themselves with an Oath to kill *St. Paul*, were guilty of swearing wickedly, and so are all those who take an Oath, to steal, to kill any Man, or to rebel against their lawful Governours, such Oaths are in themselves unlawful, and oblige us to nothing but to repent of them, and renounce them. But not only Perjury or false swearing, rash and common swearing, swearing by any of the Creatures, all Vows and promissory Oaths that are either unlawful in themselves, or not in our Capacity to fulfil, are here forbidden; but likewise the using the holy Name of God vainly and idly, without any Fear or Reverence, as it is too often done in a Way of Admiration; as, O God! O Lord! O Christ! as if the great God must be called upon at every Turn to take Notice of every

† Numb. xxx. 2.

trivial Accident, which only our Ignorance, or Folly, or Inconsideration renders surprising to us. LECTURE
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Again, Blaspheming is here forbidden, or speaking reproachfully of God and Religion; and therefore we must not only not entertain any unworthy Thoughts of God, but always speak honourably of him, and glorify him in our Lives and Actions; that so the Name of God and his Doctrine be not blasphemed or evil spoken of upon our Account,

But there are several other Ways of taking God's Name in vain, as when we pray to him without minding what we are about; when we pray for such Things as we ought not to pray for, or without Understanding and Zeal, or when we joyn the Name of any Creature with that of God in our Prayers, as the *Papists* do in theirs.

Another Transgression of this Law, is cursing, and wishing Evil to ourselves or others. *Christians ought to bless them that curse, * We are to bless and curse not. †.*

* Mat. v. xlv. † Rom. xii. 14. || 1 Tim. vi. 1,

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Another Transgression of this Law, is an irreverent Treatment or use of Persons or Things belonging to God and his Service: When Men ridicule, God's holy Word, or hear it without Attention and Reverence, and care not to improve by it; when they prophane any Thing that is dedicated to the Honour of his Name, as Churches, Church-Utenfils, or any Thing that is his; when they despise or expose his Ministers upon the Account of their Function, and as they stand related to him; † *He that despiseth them, says our Lord, despiseth me, and he that despiseth me, despiseth him that sent me.* In a Word, God's Name is taken in vain, by an irreverent Use of Prayers and Sacraments, and by a contemptuous treating of any Thing, in which his Name and Honour are concerned.

But I proceed now to the Sanction, wherewith God has enforced this Commandment; and that is a severe Threatning, *That the Lord will not hold him Guiltless that taketh his Name in vain.* There is

† Luke x. 16.

a Meiosis in the Words, and more is to be understood than is expressed; so that the meaning is, God will most certainly punish him: *The Curse shall enter into the House of him that sweareth falsely by my Name, and shall consume it,* † But if he escape here, yet without an unfeigned Repentance, he shall not escape at God's Tribunal in the terrible Day of Retribution, when an account must be given for every idle Word, much more in blaspheming God's sacred Name, and *taking it in vain.* — Therefore what this Commandment requires of us, is to Honour God's holy Name, so as to use it with a religious Reverence in Oaths, Vows, Promises, Discourse and Worship, to Honour his holy Word by bearing a sacred Regard to it, in reading, hearing and attending to it with Care and Reverence, in conforming our Lives to it, and endeavouring to advance the Credit of Religion in the World; and to use reverently whatever has a more immediate Relation to God and his Service.

Let us now examine our selves in what Measure, and to what Degree any of us may be guilty of the Breach of this Com-

† Zech. v. 3, 4.

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mandment, and let us heartily repent of it, and let us sincerely endeavour to possess our Hearts with just Apprehensions of the Greatness of God's Majesty ; so shall we Honour his sacred Name and Word, and all Things belonging to him in our Lives and Conversations.



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THE first Commandment requires the inward Veneration of the true God in the highest Esteem and sincerest Affections of a pious Soul. The second enjoyns the Homage and Reverence of our Bodies in the worship of God: For though God principally regards the Heart, and inward Frame and Disposition of the Soul; yet he neglects not to observe the due Composure of the Body, as a Testimony of the Soul's Sincerity. And as this Commandment requires us to honour God in our Gestures; so the Third requires us to glorify his Sacred Name in all our Speeches and Discourses, and never to make mention of it, but with an holy Awe and Reverence.

The Worship of God being settled in the foregoing Commandments, necessary it was that there should be a set appointed Time for the Solemnization of it in publick.

The

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The very Heathen, who had no other than the Law of Nature to direct them, had their solemn Feasts, and set Days appointed for the Worship of their suppos'd Deities; and we cannot worship God, unless some Time be allow'd for the Performance of it. Indeed, our whole Life ought to be dedicated to his Service, we must serve God truly all the Days of our Life; but yet, some fixt Time, is requisite to be observ'd, for an unanimous solemn Publick Worship: For, were we left at Liberty to worship God when we pleased, 'tis to be fear'd, we should often neglect that reasonable Service he requires of us: God, therefore, hath appointed some Portion of our Time to be dedicated to himself; and what that is, we are taught in the fourth Commandment, which is the last Commandment of the first Table, which immediately relates to the Worship and Service of God; and which is that Precept, which comes now under Consideration.

Remember the Sabbath-day, to keep it holy, &c.

The Word *Sabbath*, signifies *Rest*, and so the Sabbath-day, is a Day of Rest; i. e. of rest from our daily Labours, and worldly Business; and this Day we are to keep holy, by employing it in holy Exercises: We must make a Difference between this, and all other

other Days; so that it be not employ'd as they are; and this we are commanded to remember, which argues at once, the Importance of the Duty, and our Proneness to neglect it; which makes us stand in need of such a Caution and Admonition,

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Six Days shalt thou Labour, and do all thy Work.

This is a Command, or at least, a Permission for Men to employ six Days in a Week, about their worldly Business; that so, they might have nothing to do, but to serve God on the Sabbath-day, which he appropriated to himself. But if God commands, or permits us, to employ six Days in a Week, for the Dispatch of our worldly Affairs, how then can we be oblig'd to refrain from the lawful works of our Callings, to keep any other Days holy besides the Sabbath? But, to this, I answer; these Words, *six Days shalt thou Labour*, are not to be understood absolutely, without any Restriction, or Limitation, but with this Exception; thou shalt Labour six Days ordinarily, unless any of them be set apart by publick Authority, for God's immediate Worship; which all Governors may do, upon some special Occasions, either for a thankful Comemoration of publick Mercies receiv'd, or to humble our selves for national Sins, by Prayer and

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and Fasting, in Order to avert national Judgments.

And, indeed, This Permission of six Days Labour, God himself abridg'd to the *Jews*, by appointing some other Festival Days, besides the Sabbath, which he commanded the *Jews* strictly to Observe, notwithstanding that they were enjoyn'd, or allow'd six Days Labour: For, besides every New Moon, they were bound to keep the Passover, the Feast of Weeks, the Feast of Atonement or Expiation, and the Feast of Tabernacles. And they did not only reckon themselves oblig'd to keep these Days holy, which were Commanded by God, but those also, which were appointed by human Authority: Such were the Feasts of *Purim*, kept in Remembrance of their Deliverance from the bloody Designs of *Haman*, * and the Feast of the *Dedication of the Temple*, † and likewise, national Fasts, appointed upon some emergent Occasions, to appease God's Wrath; as the Fast of the fifth, and the seventh Month, for seventy Years together, ‡.

And, without Doubt, the publick Authority of the Nation, may justly require us, upon extraordinary Occasions, to ob-

* Esth. ix. 21.

† Ezra vi. 16.

‡ Zec. 7. 5.

serve other Days as holy, besides the Sabbath, without violating this Command of six Days Labour: But as it follows, *The seventh Day is the Sabbath of the Lord thy God*, i. e. is appointed by his Authority, to be a day of rest from your Labours. *In it thou shalt do no manner of Work*; These Words are not so to be understood, as if no kind of Work were allowable on the Sabbath-day; for 'tis certain, that several Sorts of Works may, and ought to be done on the Sabbath. As,

First, Works of Piety, such as relate to the Worship of God.

Secondly, Works of Mercy, such as, visiting the Sick; nay, the leading of Cattel to the Water, or helping them out of a Ditch; both which, are allow'd by our Saviour himself, on the Sabbath-day. And,

Thirdly, Works of Necessity, and therefore, Christ excuses his Disciples, for plucking the Ears of Corn when they were Hungry. When a Man is likewise in Danger of his Life, from an Enemy, he might lawfully defend it; to which Purpose, the Jews have a saying, *Periculum Vitæ pellit Sabbatum*, Danger of Life cancels the Sabbath: So that the Rest enjoyn'd the Jews, was such, as excluded their ordinary Labours, and all kind of Labour, which

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which was not plainly necessary, nor was not grounded upon pious and charitable Considerations; such as were the circumcising of Children upon the Sabbath, slaying of Oxen for Sacrifices, or lending Help to the distressed.

Thou nor thy Son, nor thy Daughter, nor thy Man-Servant, nor Maid-Servant.

They might no more imploy others in their worldly Business on this Day, than do it themselves; and indeed all Masters and Mistresses of Families ought in the first place to set a good Example in keeping the Sabbath themselves, and also take Care that it be religiously observed by all that are under their Government and Inspection.

Nor thy Cattle, For God would have Man to be merciful even to his Beast, and not to oppress it with too much Labour: And it was absolutely necessary that their Cattle should enjoy the Benefit of this Rest as well as themselves, because it was impossible for their Servants to rest (as is here also required) if they were to set their Cattle on work.

Nor the Stranger that is within thy Gates, that is, no Stranger, who by being circum-

cumcised, had embraced the *Jewish* Religion; but as to other Strangers who only dwelt amongst them, and had renounced Idolatry, but not obliged themselves to the Observance of their whole Law, they might Work; If they were Servants to a *Jew*, their Master indeed might not employ them in any Work of his on the Sabbath-day; but they might work for themselves (if they pleased) being not bound to this Law; as the learned *Selden* observes, † *For in six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh Day.* The Reason here assigned for the Sanctification of this Day is, because God rested from his Work of Creation on the seventh Day; and he ordered this solemn Commemoration of the Creation of the World, to be made one Day in seven, because if there had been quicker Returns of it, their secular Business might have been too much hindered; and if it had been delayed longer, the Sense of the Creation might have worn too much out of their Minds. That then they might declare themselves to be Worshipers of that God who cre-

† *Third Book de jure & Gentium, Chap. xii.*

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† *Third Book de jure & Gentium, Chap. xii.*

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ated the Heavens and the Earth, They were requir'd to be Observers of a seventh Day of Rest, after six of Labour, in Imitation of God, who wrought six Days, and rested the seventh from all his Works, those wonderful Effects of his Power and Goodness! So that God here, presses the Observation of this Law, from his own Example.

But, Secondly, When *Moses* comes to repeat the Decalogue, the former Reason is left out; and he inserts another instead of it; * For the Observation of the Sabbath-day; and that is, Because God had given them Rest from their Labours in Egypt. Remember (saith he) † Thou wert a Servant in the Land of Egypt, and that the Lord thy God brought thee out thro' a mighty Hand, and a stretched-out Arm: Therefore the Lord thy God commanded thee to keep the Sabbath-day. So that we see the first Institution of the Sabbath was, because, God in six Days made Heaven and Earth, and rested the seventh Day from the Work of Creation; but that he gave this Precept of the Sabbath, unto the *Israelites*, and commanded them to observe it, was from another Cause;

* Deut. v.

† Verse 15

because, They were Servants in *Egypt*; LECTURE
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 during all which, Time of their Bondage,
 they had not any Rest, or observ'd a
 Sabbath; and therefore, says *Maimonides*,
 God gave them this special Precept of
 Resting, and ceasing from their Labours;
 to join together these two Reasons, viz.
 The Belief of the Beginning of the World,
 which might presently suggest to 'em, the
 Being of a God; and then the Memory
 of God's Benefits unto them, in giving
 them Rest from their intolerable Burdens
 in *Egypt*. Wherefore, the Lord blessed the
seventh Day, or the Sabbath-day, as it is
 in the Original, and hallowed it: i. e. Set
 it apart, and consecrated it to holy Uses,
 such as, the publick, and private Worship
 of God, and Meditation upon his Word
 and Works; and as a Day, of blessing
 and praising him, the Creator of the
 World, and of his bestowing Blessings up-
 on all his pious Worshippers.

Now, as this Command was given by
 God, to Man-kind from the Beginning of
 the World, as *Moses* tells us. * So it is not
 to be doubted, but that his faithful Peo-
 ple kept it, in some measure, all along,
 (except, perhaps in *Egypt*, where their
 Bondage might make it impracticable, if
 not forgotten) tho' we have no certain

* Gen. xxii.

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Foot-steps of it, till presently after the Children of *Israel* had passed the Red Sea; when God began miraculously to feed them with *Manna* in the Wilderness. And then, as we Read, * *He commanded them to gather it every Morning six Days, but on the sixth Day, to provide a double Quantity, for the next Day; because on that Day, they should keep the Sabbath to the Lord, and no Manna should fall, or be gathered upon it.* But there is no just Reason to doubt, but that the Patriarchs, before *Moses*, who were devout Men, and fear'd God, kept one Day in Seven, tho' there be no Records left of it, and the Scriptures be silent in this Matter: And when the *Christian* Fathers say, the Patriarchs did not Sabbatize, they mean no more than, that they did not keep the Sabbath as the *Jews* did: They kept it, without doubt, in religious Offices; but the *Jews* were Commanded to keep the Sabbath without doing any manner of Work, on that Day; and this was proper to them, for a peculiar Reason; because they had been Slaves in *Egypt*.

Let us now Consider, how far, and in what manner, the Observation of the Sabbath binds us *Christians*, and what Authority and Grounds we have for the Change of

* Exodu. xvi.

the Day. I have shewn that the Sabbath was to be kept for another Reason, besides that of the Creation, even, because God redeemed his People, the Children of *Israel*, out of *Egypt*; for in the fifth of *Deuteronomy*, this is given as a Reason, why God commanded them to keep the Sabbath-day, and to keep it in Memory of that Deliverance, or Redemption from *Egyptian* Bondage: Now, whether the seventh Day from the Creation, which God instituted in Paradise as a Day of Rest, was the same seventh Day, which the *Jews*, upon the Promulgation of the Law, were commanded to observe, we know not; for when God inserted this Commandment about, the Sabbath into the Body of his Laws, he did not say that he blessed the seventh Day, but *the Sabbath-day, and hallowed it*, to shew that he would always have them keep a Sabbath, or a Day of Rest, once in seven Days, or one Day in seven; but which of the seven Days was to be observed, that he reserved in his own Power to determine when he pleased; and when he brought the Children of *Israel* out of *Egypt*, he enjoyn'd them to keep the Sabbath-day, in Memory of their resting from their Bondage. Now, their Redemption from *Egyptian* Slavery, being a Type of our Redemption from the Slavery of Sin by Christ, it was plainly hereby sig-

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nified, that when our Redemption should be accomplished by Christ, the Sabbath should be kept in Memory of that Redemption; and therefore, it was to be kept upon that Day on which our Redeemer rose again, and so rested from the Death, which he suffered for our Redemption, and thereby demonstrated it to be accomplished.

Now, our Redeemer rose the first Day of the *Jews* Week; and this, for any thing we know to the contrary, may really be the seventh Day from the Creation. However, Christ was Lord of the Sabbath-day, and might alter it; and he did bless and sanctify the first Day of the Week, by rising from the Dead upon it; For *He, who was delivered for our Offences, was this Day raised for our justification*; * and therefore 'tis called, *The Lord's Day*: † And after he was Risen, by his Presence twice amongst his Disciples, and blessing, and pronouncing *Peace to them*, || when they were met together, and celebrating the Duties of that Day, he warranted their Practice, and evidenced its divine Authority; Christ likewise sanctified this Day, by sending down the Holy Ghost upon it, ° which tho' it was not a verbal, yet it was a real, and actual Sanctification of it; and a sufficient De-

* Rom. iv. 25. † Rev. i. 10. || John xx. 19, 26.
° Acts ii. 1.

claration of his Will, that this Day, should ever after be kept Holy; and therefore, the Apostles, who perfectly knew his Will, from that Time, forward, had their holy Exercises upon this Day: Accordingly we read, * *That upon the First Day of the Week, when the Disciples came together to break Bread, Paul preached unto them. And the publick Collections for the poor Saints, were ordained by the Apostle to be made on this Day.* Now, concerning the Collections for the Saints; *Let every one of you, says he, upon the first Day of the Week, lay by him in Store, as God hath prospered him.†* And the whole Catholick Church, hath ever since kept this Day Holy; it hath been continued down to us, as the Christian Sabbath, by the uninterrupted Practice of the Churches, in all Ages, from the Apostles Time. And tho' the seventh Day be changed into the first, for the foregoing Reasons, yet the Commandment is fulfilled, for a seventh Day is kept still. The first Day is observed, because of Christ's Resurrection for our Redemption; and every first Day, which is every seventh Day after Christ's Resurrection, is observed in Memory of our Creation; because, *He who rose upon that*

* Acts xx. 7.

† 1 Cor. xvi. 2.

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Day was the same God, who created the World, and rested on the seventh Day. ||

The first Day of the Week then being the Day of our Lord's Resurrection wherein he manifested his Conquest over *Death, Hell and the Grave*, and so finished the great Work of our Redemption, let us rejoyce and be glad in it. And the ground of the *Jewish Sabbath* not concerning us, and *St. Paul* speaking of it, as ceasing with the Law, *Let no Man judge us henceforth in Respect of a Feast-day, New-moon, or Sabbath-days, which were a Shadow of Things to come, but the Body is of Christ, †* And for any one now to observe the *Jewish Sabbath*, which is the seventh Day, looks as if he did not acknowledge his Redemption by Christ to be already performed, but still expected.

Now it being highly equitable that we should allow one Day in seven for the Worship of that God, who so liberally gives us six for our ordinary Affairs: This is of moral and perpetual Obligation, and binds us *Christians* as much as ever it did the *Jews*, though not exactly after the same Manner. We worship as they did, that God, who in six Days created the

|| *Col. i. 16.*† *Col. ii. 16, 17.*

World, and in Acknowledgment thereof we stand obliged with them to keep a seventh Day of Rest, after six of Labour. But then as they worshipped this God under the peculiar Character of the God *who brought them out of the Land of Egypt, out of the House of Bondage*, so were they determined to keep a particular Day the seventh Day of the Week for their Sabbath, in Memory of their Deliverance from the *Egyptian Bondage*, from which that seventh Day was dated. Now in this Respect we differ from them. We worship God the Creator of the World under a much higher Character, as he is our Father and Deliverer by Jesus Christ our Lord ; who by his Resurrection on the first Day of the Week, abolished the *Jewish Law*. In Testimony whereof, we observe the first Day of the Week for our Sabbath, and so profess ourselves *Christians*, to be the Servants of the true God, through the Covenant, which he has been pleased to make with us in Christ Jesus our Lord. But let us consider how we are to keep our Sabbath Day ; and of this but briefly.

Now there are two necessary Duties to be observed on this Day ; *Sanctification* and *Rest* ; we are to remember to keep it holy, and not to do any Work upon it, *i. e.* the ordinary Works of our Callings ;

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lings; which though they are not evil in themselves, but lawful and good, and if followed as they ought to be, will be attended with God's Blessing; yet they must not be done on this Day, because they will prove Impediments to the sacred Offices of it: For such is the natural Frame of our Minds, that we cannot at once attend our worldly Business, and the Service of God with that Zeal and Fervour that he requires. And therefore, that we may be wholly employed in his Work, he hath taken us off from our own. In Order then to our due sanctifying of the Sabbath, we ought to abstain from the common Works of our ordinary Callings, and consecrate the Day to a Religious Rest.

We are to consecrate it to a Religious Rest, not to spend it idly, or in doing Nothing, but we are to rest from our worldly Business, that we may give up ourselves more freely to the Exercises of Piety and Devotion; such as joyning devoutly in the Prayers of the Church, hearing God's Word read and preached there, partaking of the holy Sacrament, and likewise employing ourselves in private Prayer, Reading and Meditation, and not only taking Care to sanctify the Sabbath ourselves, but to see that our Families do so too; for, for these also, the Commandment tells us, we are to answer: In it thou shalt do no
Manner

Manner of Work ; Thou, nor thy Son, nor thy Man-servant, &c. Business diverts the Mind, and Labour is painful to the Body, if we give Way to either we shall not be intent on religious Duties.

However, it is lawful to do Works of Necessity and Charity ; † Nay, friendly Visits may in a reasonable Measure be allowed on this Day, provided that neither the publick Service of the Church, nor the necessary Improvement of our private Piety be neglected by it.

This Day then is to be employed in the Works of Piety and Charity ; in serving God, and doing good to others, and providing for the eternal Well-fare of our own Souls. And we sin against this Commandment not only when we neglect God's Ordinances in publick, but Family Duties in private ; when we set ourselves, or compel and entice others to needless worldly Labours on this Day, when we travel unnecessary Journeys, as is too common : In a Word, when we do not employ it to God's Honour and Service.

But chiefly do we profane the Sabbath, when we spend it in Idleness and Plea-

† Mat. xii. and Luke xiii.

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sure, in Sin and Debauchery, as too many dissolute Persons are wont to do. To conclude, Since God has graciously allowed us six Days in seven for our own Affairs, to provide for ourselves and Families, and has reserved but one Day for himself; let us be sure to dedicate it to his Service, and not profane it by either bodily Labours or vain Pleasures; but let us so keep our temporal Sabbath here, by performing the *proper* Duties of it, that we may be prepared for an eternal Sabbath in Heaven, where without ceasing we shall sing Praises to God, and to the Lamb that sitteth upon the Throne for ever and ever.





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AFTER God had proclaimed the Ten Commandments upon *Mount Sinai*, he wrote them upon two Tables of Stone, † Upon one Table he wrote the four first Commandments, which immediately relate to himself, to that Love and Fear, that Honour and Worship which is due to him. Upon the other Table, which is called the second, he wrote the other six Commandments, which contain our Duty towards our Neighbour. And as we are taught to *love the Lord our God with all our Hearts*, so we must remember, || *that he who loves God, must love his Brother also*. We must not suffer Self-love so far to interpose, as

† Deut. ix. 10.

|| 1 John iv. 21.

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to make us partial in judging what is our Duty, either in Point of Charity or Justice towards another, but we must love our Neighbour; *i. e.* every Man, though not equally, yet with that great and sincere Love as we do ourselves, *and do to all Men as we would they should do unto us.* This is what the Commandments of the second Table require of us. So that whatsoever we could justly or reasonably desire of another Man, in our Circumstances, and it would become us in Charity to do for him, the same we ought to do for our Neighbour, and thereby make it evident, that we do indeed love him as ourselves.

Now the *fifth Commandment*, which is the first of the second Table; and which I am now to explain, is this.

Honour thy Father and thy Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

These Words contain a Precept, and a Promise. The Precept is, *Honour thy Father and thy Mother.* The Promise, *That thy Days may be long in the Land, which the Lord thy God giveth thee.*

Now this Command of honouring our Parents, extends it self to all that are our Superiours in Age, Quality, or Condition.

And

And we are enjoyned to *Honour them*, i. e. LECTURE
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inwardly to Value, and outwardly to Re-
spect them on the Score of their Autho-
rity, Office or Excellency. For as God
is the universal Monarch of the World, from
whom all true Honour is derived, and to
whom it is in the first Place due, so se-
condarily, it belongs to those whom God
has been pleased to dignify and distin-
guish.

By the Terms *Father* and *Mother*, we
are here to understand our natural, civil
and spiritual Parents, Masters of Families,
and all those who are in any Respect our
Superiours, and to whom we owe any
singular Honour upon that Account. And
to many of them the Name of *Fathers*
is given in the Scriptures. † *Kings* are
called *Nursing Fathers*, and *Queens Nursing*
Mothers.

The Ministers of the Gospel, have like-
wise the honourable Titles of *Fathers*
conferr'd upon 'em; because through the
Concurrence of the Spirit's Operation
with their Ministry, they beget Souls unto
Jesus Christ, thus St. Paul tells the *Corinthi-
ans*, * *That he was their Father, having be-
gotten them through the Gospel.*

† Isa. xlix. 23.

* 1 Cor. iv. 5.

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The Master of a Family is likewise a *Father* not only with Respect to his Children, but to his Servants; and therefore, * We find that *Naaman* is called *Father* by his Servants, *My Father*, if the Prophet had bid thee do some great Thing, wouldst thou not have done it.

A Superiour in Wisdom and Counsel, is likewise called a *Father*. Thus † God, says *Joseph*, hath made me a *Father* to Pharaoh, i. e. given me the Authority of a *Father* with him, so that he Honours me, and doth nothing without my Advice and Counsel.

Superiours likewise in Age, as well as Knowledge, are to be honoured by us, as *Fathers*; and therefore, St. Paul adviseth *Timothy*, || That he would intreat the *Elders*, as *Fathers*; and the elder *Women*, as *Mothers*. So that by *Father* and *Mother* we are to understand all that are above us, in what Relation soever: And in this Commandment are enjoin'd, the mutual Duties of Inferiours and Superiours.

* 2 Kings v. 13. † Gen. xlv. 8. || Tim. v. 1, 2.

As it is our Duty to Honour our Superiours, so it is no less their Duty, to behave themselves as their Relation requires towards us.

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And *First*, We are to Love, Honour, and Succour our natural Parents; because they are, next under God the Authors of our Lives, and Beings: We are to fear them; For *ye shall fear every Man his Mother and his Father.* *

In the xx. Chap. of *Exodus*, we are commanded to honour our Parents; the *Father* is put before the *Mother*; but here the *Mother* before the *Father*; to shew that Honour and Fear are equally due to both, without any Difference; and our Fear must be such, as will ingage us to abstain from every Thing that may grieve and offend them; we are to respect and reverence them, in our Thoughts, Words, and Actions; we must think honourably of them, speak respectfully to them, and behave our selves with all Lowliness and Modesty before them: It is but fit we should give *them* the most obliging Language, who have taught us to speak: And to deter Children from using rude Language to-

* Levit. xix. 3.

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ward their Parents, God has declared that, *He that curseth his Father, or his Mother, his Lamp shall be put out in obscure Darkness* : * And has severely threatned an irreverent Behaviour towards Parents; for, † *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

But we are not only inwardly to esteem our Parents, and outwardly to respect them; but to shew that we bear them a sincere Honour and Veneration; we must obey all their just and lawful Commands. *Children*, says the Apostle, || *Obey your Parents in all Things*; Christ was subject to his Parents; § and so ought we to ours, in every Thing that is not contrary to the Law and Will of God.

Further, We ought to vindicate their Reputation, to bear with their Infirmities; to endeavour to conceal them from others and not expose them to the Scorn and Derision of the World. We ought to submit to their Correction, and not mur-

* Prov. xx. 20. † Prov. xxx. 17. || Colos. iii. 20.
§ Luke ii. 51.

mur at their Reproofs; which are the Effects of their Love, and are design'd for our good. We are to hearken to their good Instructions and Advice; Thus * *My Son keep thy Fathers commandment, and forsake not the Law of thy Mother.* And we are to imitate their holy Examples: And therefore it is commended in Solomon, *that he walked in the Steps of his Father David.* We are likewise to pray for 'em, and if we are able, and our Parents stand in need of our Assistance, we are to provide for and Support 'em. *Let Children,* says the Apostle † *Learn first to shew pity at Home, and to requite their Parents.* We are to be thankful to them, for their tender Concern and Affection towards us, for their Care in bringing of us up from our Infancy, and the Charge they have been at in our Education, for which, we can never make them sufficient Recompence.

I shall only add, upon this Head, That our blessed Saviour, by committing his Mother, when he was upon the Cross, to the Care of his [beloved Disciple, hath taught us, to take Care of our Parents; and not only whilst we live, but when we die.

* Prov. vi. 20.

† 1 Tim. v. 4.

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Having pointed out the Duties which Children owe to their Parents, I shall now shew what are the reciprocal Duties of Parents towards their Children.

They must bring them early to *Baptism*, that they may be incorporated into the Church of Christ. They must endeavour to guard and protect them from Diseases and Dangers, which their own Carelessness and Want of Experience is apt to run them into. They are to love and provide for them, according to their Abilities: *For if any Man provide not for his own, and especially for those of his House, he hath denied the Faith, and is worse than an Infidel.** They are to instruct them in their Duty, to bring them up *in the Nurture and Admonition of the Lord*, and not by indiscreet Austerity to provoke them to *Wrath*. And therefore, says the Apostle, † *Fathers provoke not your Children to Anger, by giving them any just Occasion, lest they be discouraged; and by Dejection of Spirit become either desperate or stupid; but they must lovingly, seasonably and moderately correct them when they do ill. He that*

* 1 Tim. v. 8.

† Col. iii. 21.

spareth the Rod, || hateth his Son ; but he LECTURE
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that loveth him, chastneth him betimes.

But then the loving and prudent Parent, will so correct him, as that he may be likely to amend by it ; and therefore will not suffer his Choler and Passion to prescribe the Measures of Punishment, as knowing that an immoderate unmerciful Correction, is so far from contributing to the Good of Children, that it oftentimes either dispirits or exasperates them, and makes them the more untractable.

Parents ought likewise in their own Examples to set before them the Copies of those Vertues which they teach them, and to encourage them when they do well ; they ought likewise to bring them up to some honest and useful Employment, that they may not by Idleness come to Want, and be tempted to vile and dishonest Practices.

Lastly, There is another Duty incumbent upon Parents, and that by no Means to be neglected, which Respects both the temporal and spiritual Good of their Children, and that is daily and earnest Prayer to God for them, that he would give them a convenient Portion of the good Things of this Life, that they may serve him with the more Chearfulness, and a large

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Portion of spiritual Blessings, that he would guide them by his Grace here and afterwards receive them to Glory.

Having considered the Duties of natural Parents towards their Children, and the Duties of Children towards their Parents, I shall now shew the Duties we owe to our civil Parents, unto whom we are obliged to pay Honour and Reverence by Virtue of this Command. And these are the Magistrates and Governours, whom God has set over us. Whether it be the King, as supream, or any that are put in Authority under him. We ought to honour and reverence them upon the Account of that Power and Authority which God has delegated unto them in which they resemble God, and may justly challenge our Respect and Reverence. And we must think and speak reverently of them. Thus, * *Curse not the King, no, not in thy Thought.* And † *Thou shalt not revile the Gods, nor curse the Ruler of thy People.*

But, Secondly, We must obey all their lawful Commands, and if the civil Power

* Eccles. x. 20.

† Exod. xxii. 28.

shall command us to do any Thing contrary to the Law of God, in that Case we must obey God rather than Man; and if we are punished for this, we must patiently submit, and glorify God, that he has thought us worthy to suffer for our Duty to him. *Whosoever will be Christ's Disciple, must take up his Cross and follow him, ||* This was the Practice of the Primitive Christians, who adhered firmly to God and their holy Profession, notwithstanding all the Terrours of the World: and indeed if Resistance of the supreme Power be allowed, no Government can be safe, for this Doctrine directly tends to overturn it. And therefore, we are commanded to submit to every Ordinance of Man, for the Lord's Sake; whether it be to the King as supreme, or unto Governours, as unto them that are sent, or by Commission appointed by him, for the Punishment of evil Doers, and for the Praise of them that do well. * And thus, says St. Paul, † Let every Soul be subject to the higher Powers; for there is no Power but of God; the Powers that be, are ordained of God; Whosoever therefore resisteth the Power, resisteth the Ordinance of God, i. e. He

|| Luke xiv. 27.

* 1 Pet. ii. 14.

† Rom. xiii.

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that makes any violent Resistance or Opposition to the higher Powers, opposes that Violence to God's Commission ; and *they that resist* the Apostle assures us, *shall receive to themselves Damnation.* || that Punishment, which belongs to so sacrilegious a Contumacy, the Wrath and Judgment of God. Wherefore ye must needs be subjected, not only for Wrath, not only for fear of Punishment from the Magistrate, but also for Conscience Sake, * in Obedience to the Constitution of God, whose Officer the Magistrate is, and to the Command of honouring and paying Subjection to him.

But, *Thirdly*, We ought to pay Tributes and Taxes, and that chearfully too ; because Nothing is imposed upon us by Violence, but given by ourselves, whatsoever we possess, we owe the Enjoyment of it to the Blessing of Government ; and the Law which secures our Rights and Properties, requires these Tributes and publick Payments for the support of Authority, and in order to protect and defend us : And therefore, when the Necessity of

|| Rom. xiii. 2.

* Rom. xiii. 5.

Affairs call for a supply, and the Law has granted it, to with-hold what is thus legally granted, is no other than Theft and an unjust detaining of what does not belong to us. Accordingly, our Saviour commands us, † *To render unto Cæsar, the Things which are Cæsar's.*

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Lastly, We are to pray earnestly for our Governours, because their Charge is greater, and their Burthen heavier than other Mens. And therefore, the Apostle, || Exhorts that first of all Supplications, Prayers, Intercessions and giving of Thanks be made for all Men ; especially for Kings and all that are in Authority, that we under their Government may lead quiet and peaceable Lives in all Godliness and Honesty : And if Need be, we are to venture our very Lives for their Service.

As to the Duty of the civil Magistrate towards his People, he must rule in the Fear of God ; he is to order all his Councils, Designs and Endeavours as much as he can to the publick Good, not to oppress or enslave his People, but to govern them

† Mat. xxii. 21.

|| 1 Tim. ii. 1.

with

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with Gentleness, Justice and Equity. But above all, he is to establish the true Religion, and maintain the true Worship and Service of God ; he must pray for his People, and set them good Examples ; teach them to live well, by living well himself, in order to promote not only his own personal Good, but the publick Good of his People ; for Example usually prevails more than Precept, and the Actions of Princes have a very great Influence upon their Subjects.

The civil Magistrates Duty is likewise to punish Profaneness and Immorality, and heartily endeavour to suppress it, as being hateful to God, and destructive of the Peace and Happiness of the Community.

I proceed now to consider the Honour due to *your spiritual Pastors and Teachers.*

First, You are to obey the Word preached by them, carefully to observe their good Advice and Instructions, to submit yourselves to their Conduct in spiritual Affairs ; for this is expressly commanded, † *Obey them which have the Rule over you,* i. e. not only Civil Magistrates, but Mi-

† Heb. xiii. 17.

nisters also ; for so it is added, *for they* LECTURE
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*watch for your Souls, as those that must give
an Account ; that they may do it with Joy,
and not with Grief.*

You are likewise to honour and respect them highly for their Office and Work-sake. And therefore, says the Apostle, * *We beseech you Brethren to know them which labour among you : and to esteem them very highly in Love for their Work-sake ; and again, we are required to hold such in Reputation. †*

Thirdly, You are to pray for them, || praying for us, the Preachers of the Gospel. You are likewise to allow them a just and comfortable Maintenance for the support of their Ministry, and for the Encouragement of their Labours. Let him, says the Apostle, †† that is taught in the Word, communicate unto him that teacheth, in all good Things ; for so hath the Lord ordained, that ° they who preach the Gospel, should live of the Gospel ; and certainly, there is good Reason for it : For, if we have sown unto you Spiritual Things, is it a great Thing that

* 1 Thef. v. 12, 13. † Phil. ii. 29. || Col. iv. 13.
†† Gal. vi. 6. ° Cor. ix. 14.

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we shall reap your carnal Things : † And indeed, what you give them is not a meer voluntary Benevolence, but what they have a Right to ; it is your Duty, and their Due.

Now the Duties which Ministers owe to those who are committed to their Charge, are to be faithful and diligent in preaching or explaining the Word of God. A Necessity is laid upon them, *and Wo unto them if they preach not the Gospel*, as the Apostle speaks, || They must preach in season and out of Season, in the ordinary and stated Times for this Duty, and on extraordinary Occasions, when the Necessity or Benefit of the Church shall require it. They must speak the Things which become sound Doctrine, endeavour to suit their Discourses to the Capacities of their Auditors, and deliver such Instructions, as may be the most profitable to them. They must rebuke and exhort, pray for and with the People, visit the Sick, and endeavour by their Doctrine and Example, to *advance the Kingdom of Christ*. They must freely tell the the People of their Faults, admonish them of the Danger as well as Sinful-

† 1 Cor. ix. 11.

|| 1 Cor. ix. 16.

ness of them, and give them the best Directions they can to amend them.

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In the next Place, I proceed to consider the Duties of Masters and Servants.

There is a confessed Superiority of the one over the other, so that these are comprehended under this Commandment, *Honour thy Father and thy Mother.* And the Master of a Family, is in Scripture called a *Father*; Thus, † Naaman's Servants call him *Father*.

Let us first consider the Duty of Servants towards their Masters.

One Duty is a reverential Fear of their Masters.

A Servant honoureth his Master: *If I be a Master then, where is my Fear?* || And thus does the Apostle enjoyn, *⁹ Servants be subject to your Masters with all Fear.* Which Fear is to be expressed in their Words and Actions; they must speak and behave themselves before them with Modesty, Humility and Respect.

Servants must likewise obey all the lawful Commands of their Masters, for this is abso-

† 2 Kings v. 13. || Malachy i. 6. ⁹ 1 Pet. ii. 18.

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lutely required of them, * *Servants obey in all Things your Masters according to the Flesh; in all Things that are not contrary to the Laws of God.* And so strictly hath Religion enjoined the Obedience of Servants, that when they are reprov'd or corrected by their Masters, they are patiently to suffer and not so much as to answer again; ° *Exhort Servants to please their Masters as well in all Things, not answering again.*

Another Duty of Servants, is Diligence in their Master's Affairs: Insomuch, that that Servant who employs not his Strength and Time in his Master's Service is a Thief, and he robs his Master of so much as he loseth by his Sloath and Negligence.

Another Duty of Servants, is Fidelity, that they Defraud not their Masters, but Serve them with all Faithfulness and Integrity. Thus * *Exhort Servants to be obedient to their Masters, not purloining, but shewing all good Fidelity.* Servants must not steal from their Masters, or prodigally waste and Consume their Goods, but they must be Thrifty and Watch-

* Col. iii. 22.

° Tit. ii. 9.

* Tit. ii. 9, 10.

ful; and be as careful in the Management of their Master's Concerns, as if they were their own

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Lastly, They must serve their Masters readily, and chearfully as in the Lord: Not only with Eye Service, as Men-pleasers do in their Master's Presence, but in Singleness of Heart, as fearing God: And whatsoever they do for their Masters, They must do it heartily, as a Duty to the Lord, who hath commanded them to obey their Masters; and not unto Men only; Knowing, that for so doing, of the Lord they shall receive the Reward of their Labours, the Inheritance of the Sons of God. For in this, says the Apostle, To serve the Lord Christ. Thus we see the Duties of Servants towards their Masters.*

Let us now consider those Duties which Masters owe to their Servants.

First, They must take Care, that their Servants serve God; they must provide for them what is convenient; they must not impose too much Work upon

* Colos. 3. 23, 24.

them;

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them; they must command nothing but what is lawful, possible, and reasonable to be performed by them: They must be just in paying them their Wages. *Masters*, says the Apostle, † *Give unto your Servants that which is just*, according to Compact and Agreement; and equal in Reason and Charity; and behave your selves towards your Servants with Kindness, and Gentleness: *Forbear Threatning: knowing that you also have a Master in Heaven,* * to whom you are infinitely more inferiour, than any Servant can be to you, and whom you have often, and grievously offended; and yet in Mercy he still forbears you.

I shall only add, that he that doth Wrong, whether the Master defraud and abuse the Servant; or, the Servant disobey the Master, shall receive due Retaliation for the Wrong he hath done: *And there is no Respect of Persons, Master or Servant, with God.* ||

Lastly, This Commandment requires us, To order ourselves lowly, and reverently to all our betters. Ye Younger, submit yourselves unto the Elder: Says the

† Colos. iv. 1. * Ephes. vi. 9. || Ephes. vi. 9.

Apostle, † *Tea, all of you be subject one to another, and be cloathed with Humility.* Riches and Honour should not swell us with Pride; for, 'tis Wisdome and Goodness that makes a Man truly Great; and the poorest Man may have as large a Measure of these, as Men of the highest Honour and Distinction; and when we come before the Tribunal of Christ, we shall all stand upon the same Level; and then, only the Faith and Piety of every one shall be regarded. Thus much for this comprehensive Precept; *Honour thy Father and thy Mother.*

It now remains to consider the Words annexed to this Commandment.

That thy Days may be long; or That it may go well with thee, in the Land which the Lord thy God giveth thee. ||

In these Words, The Children of Israel are excited to Honour and obey

† 2 Pet. v. 5. || Deut. v. 16.

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their *Fathers* and *Mothers*, by God's Promise of a long and happy Life in the Land of *Canaan*.

Honour thy Father and Mother, is the first of the Ten Commandments, with a special Promise annexed to it; for that which is annexed to the second Commandment, is rather a general Assertion, than a special Promise. And though this Promise of a long and happy Life, as a Reward of Obedience to Parents, may seem particularly to belong to the *Israelites*, yet, the Apostle reciting this Commandment, * applies this Promise generally to all: *Honour thy Father and Mother, that it may be well with thee, and thou mayst live long on the Earth*, i. e. That thy Days may be many and prosperous. And we find the Breach of this Law, usually punished; and the careful Observation of it rewarded, even in this Life. It tends to prolong Life; by God's Blessing, to promote our present Peace and Happiness, and will be a Means to pro-

* Ephes. vi. 3.

cure us an everlasting Inheretance in LECTURE
our heavenly *Canaan*, of which the XIII.
Land here meant, was a Type.



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THE fifth Commandment I have told you, comprehends in it all the Duties of Superiours and Inferiours; and having already spoken of the mutual Duties of Parents and Children, of Magistrates and Subjects, of spiritual Rulers and Guides, and of the People committed to their Charge.

I proceed now to consider the Duties of Husband and Wife; for though this Relation comes nearer to an Equality than the former, yet the Man is Superior to the Woman, and she ought to be subject unto him.

The Husband's Duty towards his Wife;
is,

First, Conjugal Love. It is Love which ought at first to tie the Marriage knot; and it is Love alone that can afterwards
make

make it easy. Now the Wife ought to be dearer to the Husband than any other Relation; and therefore we read * *That a Man shall leave his Father and Mother, and cleave unto his Wife; and the Apostle tells us, † That Men ought to love their Wives as their own Bodies: By Marriage, two are said to be made one Flesh; || And as the Apostle observes, ° No Man yet, acting rationally, ever hated his own Flesh, but loveth and cherisheth it. So that the Husband is to love his Wife with the same tender Affection that he does himself*

Though he must not encourage, yet he must meekly bear with her Weaknesses and Imperfections; and if he loves her sincerely as he ought, he will do it; for Love will cover a Multitude of Faults. He must not upbraid her with the Necessities or Incumbrances of a married Life. He must protect her from Dangers, and against the Injuries of others. He must be true to her Bed, keeping only unto her, so long as it shall please God to continue her Life to him. He

* Gen. ii. 24. † Ephes. v. 28. || Mark x. 8.
° Ephes. v. 29.

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must be kind and respectful to her Person, and not causelessly grieve her either by Words or Actions. *Husbands love your Wives, and be not bitter against them ** He must impart unto her according to his Rank and Ability, whatsoever may be for her Necessity or Comfort. He must endeavour by good Advice and Instructions to promote the good of her Soul. He must be careful of her in all her Sicknesses. He must pray with, and for, her; and he must do what he can to leave her a competent Maintenance; for *if any Man provide not for his own, and especially for those of his own House, he hath denied the Faith, says the Apostle, and is worse than an Infidel. †*

Let us now consider the Wives Duty towards her Husband. And,

1st, She must faithfully observe her Marriage-Vow; she must be obedient likewise unto him. This is absolutely required from her. *¶ Wives, submit yourselves unto your own Husbands, as unto the Lord; And*

* Col. iii. 19. † 1 Tim. v. 8. ‖ Ephes. v. 22.

again, ^o Therefore as the Church is subject LECTURE
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to Christ, so let the Wives be unto their
own Husbands in every lawful Thing. And
there are several Reasons why the Wife
should be subject to her Husband.

1st, Because the Woman was made out
of the Man, *The Head of the Woman is
the Man; for the Man is not of the Wo-
man, but the Woman of the Man.* †

2^{dly}, The Wife ought to be obedient
to her Husband, because the Woman was
created for the Man.

The great End of her Creation, next
to the Glory of God, was that she might
be helpful and profitable to Man, || *It is
not good that Man should be alone; I will
make an help meet for him* And therefore
the Woman being made for the Man,
ought to be subject unto him And it
is but fit that he should be first in Dig-
nity, who was first in Nature; and there-
fore says the Apostle, * *I suffer not a Wo-
man to usurp Authority over the Man; for
Adam was first formed, and then Eve.*

^o Eph. v. 24. † 1 Cor. xi. 3,—8. || Gen. ii. 18.
Tim. ii. 13, 14.

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Again, The Woman ought to be subject to the Man, because it was through her Means, that Sin (which is the fruitful Parent of all Mi-
 tery) entred into the World: *Adam was not deceived, but the Woman being deceived, was in the Transgression.** This Sentence of Subjection, we find inflicted upon her, as a Punishment for her Transgression; † *Thy Desire shall be to thy Husband, and he shall Rule over thee.*

Before the Fall, the Womans Subjection would have been easy to her; but since, by the just Judgment of God, it is a Curse, and become burdensome unto her: Man, being by Sin, made more humorfome, and more difficult to be pleased, and the Woman being made less able and willing to do it.

Secondly, The Wife ought to respect and reverence her Husband. *Let the Wife see that she reverence her Husband ||*

* 1 Tim. ii. 14. † Gen. iii. 16. || Ephes. v. 33.

Now, Reverence consists in entertaining and high, an honourable Esteem of him, if not for his Understanding; and his Virtue, yet, because he is her Lord and Head, and superiour to her by God's Appointment.

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Another part of Reverence, is Fear; and the Wife's Fear of her Husband ought to be such, as is consistent with Love; and therefore, such a Fear as will express it self in her Care to please him, in her Words, Gestures and Actions; and in endeavouring to avoid whatever may offend him. *She that is married careth for the Things of this World, how she may please her Husband †.*

Thirdly, Another Duty of a Wife is, to be helpful to her Husband; to his Soul, by an holy and exemplary Life, and by seasonably admonishing him to his Duty; to his Body, by cherishing of it; to his Reputation, by endeavouring to preserve and increase it;

† 1 Cor. vii 34.

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and to his Estate, by a prudent and frugal Management, of what her Husband commits to her Trust.

She must likewise be modest in her Apparel and Behaviour; she must be true and just to him in all his Concerns; order his House with Discretion; bring up his Children in the Nurture and Fear of the Lord; pray fervently to God, to pour down his Blessings upon him; not forsake him in his Afflictions; but continue faithful and united to him, both in Person, and Affection, to her Lifes End.

God having, in the fifth Commandment, enjoynd the Duties of Superiours and Inferiours; in those that follow, secures all Men in general, whether Superiours, Inferiours, or Equals; and that as to their Persons, Estates, and Reputation; and the better to secure the Observation of his Laws, he hath not only forbidden the outward Acts of gross Sins, but the inward Motions unto Evil, in our Thoughts and Affections.

The sixth Commandment,

Thou shalt do no Murder.

which I am now to explain, provides for

for the Security of our Neighbour's Person, in prohibiting the Murder or willful killing of him. And the greatest Injury we can do another, is to take away his Life; whereby he is deprived of all the Enjoyments of this World: And human Society it self, is also Wounded, which cannot subsist, if its innocent Members cannot be safe. Innocent, I say, for this Commandment doth not hinder Men from defending themselves from Violence: Accordingly, we find, * *If a Thief be found breaking up, or, taken in the very Act of Digging, and be smitten that he die, there shall no Blood be shed for him.* The Master of the House, in this Case, might kill the Robber; because, it might well be thought, he intended to kill him, rather than lose his Booty. If, indeed, the Sun be risen upon him, as it follows in the next Verse, *there shall be Blood shed for him:* For then, it might be presum'd, he intended only to steal, not to kill; and then to kill him was to be accounted Murder: But if a Thief en-

* Exod. xxii. 2.

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ter'd a Man's House in the Night, he might innocently kill him.

The killing of another, for the necessary Defence of a Man's own Life, is not forbidden by this Commandment. If there be no possibility of having Recourse to a Magistrate, for Protection, but the Assault is sudden, and no Way of escape visible, we may lawfully take away the Life of him, who unjustly seeks to take ours; for this is not a Design to kill him, but to preserve ourselves.

Nor does this Commandment forbid the Killing of an Enemy, in just War, when we are engaged in it by lawful Authority, and have Right and Equity on our Side; for in this Case it is lawful to wage War. If *John the Baptist* had thought the Military Profession unlawful, he would have ordered the Souldiers who came to him for Instruction, to have laid down their Arms, and fight no more; but instead of that, he directs them how they should behave themselves in their Profession; he bids them *do no Violence, accuse no Man falsely, but be content with their*

their Pay, or Wages. * Nor did our Saviour rebuke the Centurion for his Profession, who came unto him to cure his sick Servant, but commends him, for making his Military Calling an Argument to strengthen his Belief of Christ's Power. † *I am a Man,* says the Centurion, *under Authority, having Souldiers under me; and I say unto one go, and he goes; and to another come, and he cometh; and to my Servant do this and he doth it:* And since I, who am but a Captain, have such Authority over my Souldiers, how much more able art thou to command all bodily Diseases to come, and to go at thy Pleasure, as being Lord both of Life and Death? This seems to be the Force of the Centurion's Words. || Upon which, Christ gave him this high Commendation, *That he had not found so great Faith, no, not in Israel.* But, *LECTURE XIV.*

Thirdly, This Commandment, *Thou shalt not kill,* does not forbid Magistrates to punish those with Death, who commit Crimes worthy of it; for if we rightly consider it, this is to preserve

* Luke iii. 14.

† Mat. viii. 9.

|| Vers. 10.

Exodus
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the Lives of other Men. Accordingly, we read that the Punishment for this Sin of Murder, was Death; * *Whosoever sheddeth Man's Blood, by Man shall his Blood be shed.* And, † *Thine Eye shall not pity; but Life shall go for Life.* And when our Saviour commands us *not to resist Evil,* || he does not forbid this legal Way of Blood-shedding, but only private Revenge; for no private Man has Authority, or Commission to revenge an Injury, but must have recourse to the Magistrate for Satisfaction. *Vengeance belongeth unto me, I will recompense, saith the Lord.* ¶ And he hath appointed the Magistrate as his Deputy to punish Malefactors. And since God hath put the Sword of Justice into the Magistrates Hands, he may and ought to put capital Offenders to Death; which is a Punishment due to their Crimes, and a Means to prevent the Murder of others. So that when a Malefactor is legally condemned to die, they who pronounce or execute the Sentence do not transgress this Commandment. When the Magi-

* Gen. ix. 5, 6. † Deut. xix. 21. || Mat. v. 39.
¶ Heb. x. 30.

strate condemneth a Man according to Law, he doth it only as God's Minister. LECTURE XIV.
And they who put the Man to Death, do it not out of Malice or hatred, but in Obedience to those whom God hath set over them. So that we see that it is not every killing of a Man that is Murther, nor forbidden by God as such: The Murther forbidden by him, is that which is voluntary and unlawful.

If a Man kills another, as we say, by Chance-Medley, without Malice and Design, without any Intention or Purpose of doing it ; this accidental Blood-shedding is not chargeable with Murther.

In this Case God himself appointed Cities of Refuge, that innocent Persons, who against their Intention were so unhappy as to kill a Man, might fly unto them, and be preserved from the Avenger of Blood. Thus, † *When a man goeth into the Wood with his Neighbour to hew Wood, and his Hand fetcheth a Stroke with the Ax, to cut down the Tree, and the Head slippeth from the Helve,*

† Deut. xix. 5.

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and lighteth upon his Neighbour that he die, he shall flee unto one of those Cities and live. When a Man in doing a lawful Business, hapned to slay a Man, which he intended not, he was not accountable for it, and these Cities were to be a Protection to him ; but if a Man was employed about an unlawful Business, and in doing it, accidentally proved to be the Death of another Man, this very much altered the Case. And therefore it is said, || *That if men strive among themselves, and hurt a Woman, who perhaps might interpose between the contending Parties, that she die, though it was not designed by them ; yet Life shall go for Life,* because their Strife between themselves is an unlawful Action. And to prevent any Mischief that may happen upon doing a lawful Action, care ought to be taken to give Notice to those who come in the Way of Danger, and to forbear the doing it, whilst they are there. But where the Death of another is intended, tho' there were *no* Malice propense, but the Man be slain in

|| Exod. xxi. 22.

a sud-

a sudden, and violent Heat and transport of Passion; the Heat being Criminal, it will not excuse the Mischief consequent upon it, any more than Drunkenness in the like Case, would have done. And though our Laws may favourably call it Man-slaughter; yet in the Sight of God, it is Murder: For the *Man-slayer*, whom the Scripture mentions distinct from the *Murderer* is only he, who slays his Neighbour accidentally, without any Design or Intention to do him Mischief.

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Now Murder may be either of a Man's self, or of another. Both of them are very heinous Crimes.

The former of these, Self-murder, is certainly as much forbidden by this Commandment, as any other. For the Words, *Thou shalt not kill*, being indefinite, are equally against those, who murder themselves, as well as others. God Almighty is the sole Lord of all his Creatures. We are all of us his Servants; he gave us our life, and he alone has Power to take it away: And Self-murder must needs be an heinous Sin, because it is unnatural.

Many of the antient *Heathens* indeed, extolled and practised this Way of dying;

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but

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but *Aristotle* * very sharply, as well as justly taxes this wicked Practice. *For a Man, says he, to die, only that he may avoid Poverty or Crosses, is not Galantry, but meer Cowardice:* And he declares, *That such a Man, wants Courage to encounter his Afflictions.*

But this Sin of Self-murder is extremely dangerous, as it cuts off, all Possibility of Repentance; and it is an Instance of the greatest Weakness, and Folly: For hereby the Man exposes himself to intolerable and endless Miseries, to avoid those that are light and momentary; and which become uneasy to him, through Pride, or Passion, Impatience, or Unbelief. When the Devil tempts Men to other Sins, he drills them on with Hopes of living to repent and amend: But this of Self-Murder, precludes all such Hopes and Expectations: For such a Man's Death, is his Sin; and what a desperate Condition must he be in, who resolves that his last Act shall be a damnable Sin.

* *Aristotle's Ethics Lib. iii. Chap. 7.*

Secondly,

Secondly, Duelling, which is too often practis'd, is forbidden, by this Commandment; and where two agree to fight a Duel, which soever falls, they are both guilty of Murther. And yet Men, upon a false Notion of Honour, will run the Hazard of ruining their Souls as well as their Bodies: And to their real Shame evidently shew, that they are more afraid of the Reproaches of Men, than of the Wrath of God. If they receiv'd an Injury, they ought to Right themselves in a more legal Way: However, They have no Authority to revenge or punish the Injury in such a Manner; since this is to make themselves Judges in their own Cause, and to take God's Office out of his Hand, who has said, *Vengeance is mine, and I will repay it.*

But not only he, whose Hands are imbrued in the Blood of others, but those also, who are Accessory with him, are guilty of Murder. Thus, *David* became guilty of the Murder of Innocent *Uriah*, by contriving his Death. Thus *Pilate* became guilty of the Murther of our Lord, by yielding to the clamorous Outcries of the *Jews*, *Crucify him, Crucify him.* He, likewise, that conceals a

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Murder, is guilty of it. And therefore, if a Man were found slain, and it was not known who slew him, * *All the Elders of that City, that were next to the slain Man, were to clear themselves by washing their Hands, and protesting that they had not shed his Blood, neither had their Eyes seen it; intimating that if they had seen and concealed it, they did thereby become guilty of the Murder. And God set such a Value on a Man's Life, that he would not suffer any Price to be taken for it. And those Magistrates, who upon any Consideration whatsoever suffered a Murder to escape unpunished, are said to bring that grievous Guilt of Murder upon their Country. Thus, † *Ye shall take no Satisfaction for the Life of a Murderer, but he shall surely be put to Death; so shall ye not pollute the Land, wherein ye are; for Blood defileth the Land; and the Land cannot be cleansed of the Blood that is shed therein, but by the Blood of him that shed it.**

Now the Murdering of another is a most heinous Sin. It is a very great Af-

* Deut. xxi. 6, 7. † Numb. xxxv. 31, 32, 33.

front to God, for God made Man in his own Image, so that to destroy a Man is to destroy the Image of God. God will have every Part of his Image revered by us; and though the wicked Man does not at all resemble him in Purity and Holiness, yet he bears some Strictures of the divine Image, in his Understanding, in the Freedom of his Will, and his Dominion over the Creatures. And so infinitely odious to God is the Sin of Murder, that although the Altar were a Sanctuary for other Offenders, yet he would not have a wilful Murderer sheltered there, but he was taken from thence and killed. Thus, † *If a man come presumptuously or designedly upon his Neighbour, and slay him with Guile, thou shalt take him from mine Altar that he may die.* But,

Secondly, Murder is a Sin against Nature, as it is a Breach and Violation of one of its fundamental Laws that we should love, protect, and do kind Offices to one another.

† Exod. xxi. 14.

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Thirdly, It is a Sin against the civil Society, the End and Design of which is to provide for the Security of its Members.

Fourthly, It is a Sin against the Magistrate, who alone under God has the Power of Life and Death, and who is hereby deprived of the Support and Assistance of one of his Subjects.

It is likewise a great Offence against all the Relations of the Party slain, and may be very prejudicial to them. And as to the Injury done to the murdered Person, it is irreparable. He not only loses his life by this Act of Violence, and all the Comforts and Advantages of it, but perhaps is taken off in the Midst of his Sins; and if so, is ruined and undone for ever.

And Murder is such a crying Sin, that God doth usually by some wonderful Method of his Providence detect, and bring it to Punishment, and those that have imbrued their Hands in Blood, have those Terrors of Mind upon them, that their inward Pain and Torture does sometimes force from them a Confession of their Guilt,

Guilt, when there hath been no other LECTURE
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Proof nor Evidence.

But besides the actual murdering or killing a Man out of Malice and Design, there is the Murther of the Heart and Tongue; and this as well as the other, is prohibited in this Commandment; all causeless or immoderate Anger, too lightly begun, or too long continued; all Hatred and Envy, all Malice and Revenge against any one. And therefore, * *Whosoever hateth his Brother, is a Murderer.* All flandering, railing and reviling another are expressly reduced to this Prohibition, by Christ our great Law-giver, in his Exposition of this Commandment, † *Ye have heard that it was said by them of old Time, Thou shalt not kill; and whosoever shall kill, shall be in Danger of the Judgment. But I say unto you, whosoever is angry with his Brother without a Cause, shall be in Danger of the Judgment: And whosoever shall say to his Brother, Raca, shall be in Danger of the Council; but whosoever shall say, thou Fool, shall be in Danger of Hell-fire.* So that in short, all rash and immoderate Anger, all Variance, Strife and

* 1 John iii. 15.

† Mat. v. 21, 22.

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Contention, Hatred, Emulation, Envy, Revenge, Evil-speaking, all Causes and Occasions leading to Murder: whatsoever usually doth, or may, provoke one Man against another, so as to kill or maim, or any way hurt his Body, is here forbidden under the Name of murder.

And what is here commanded is the use of all lawful means for the Preservation of our own and others Lives; and to this End, if it be possible, and as much as lieth in us, *we are to live peaceably with all Men*: || We are to advise and assist our Neighbour in his Wants and Difficulties. We are to forgive those who have injured us, and where we have done an Injury we are to make reasonable Satisfaction. We are to endeavour to prevent Quarrels, and if Differences do arise, we must do what we can to compose them. In a Word, you are here commanded *to put on Bowels of Mercy, Kindness, Humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another*; if any man hath a Quarrel against any; even as Christ

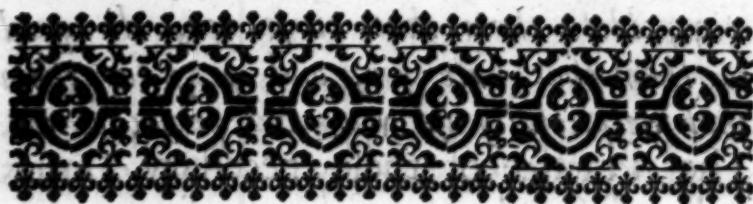
|| Rom. xii. 18.

forgave

forgave you, so must ye do. Ye must LECTURE
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study to promote Love, Peace and Good-
will among men : Ye must love your Ene-
mies, bless them that curse you, do good
to them that hate you, and pray for them
that despitefully use you, and persecute you.
The Practice of these necessary Duties
will effectually secure you from that
dreadful Sin of Murder, which is here
forbidden.



provides for his security in the state
of Marriage. As the sixth Command-
ment hath cursed our Anger towards
our Neighbour Person; so the seventh
our Lust towards his Wife; **LEC.**
who next to a Man's self is nearest
to him than any other Person; they
Two

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THE sixth Commandment, as you have heard, provides for the Security of every Man's Person, forbidding that barbarous and inhuman Sin of Murder, and all the Causes and Occasions of it.

Now the seventh Commandment,

Thou shalt not commit Adultery.

provides for his Security, in the State of Marriage. As the sixth Commandment hath curb'd our Anger towards our Neighbours Person; so the Seventh bridles our Lust towards his Wife; who, next to a Man's self, is nearer to him than any other Person; they
Two

Two being so united by Marriage, as ^{LECTURE} to become one Flesh. * XV.

What is expressly forbidden in this Commandment, is the Sin of Adultery; which is a Violation of that Covenant made at Marriage between one Man and one Woman, by which Covenant, or solemn Compact, the Man becomes the Husband of the Woman, and the Woman the Wife of the Man; *She is the Wife of thy Covenant.* † That Covenant is violated, either by the one's forsaking the other altogether, and marrying again; or by the one's being false to the other, whilst they still continue to live together. || *Thou shalt not lie carnally, with thy Neighbours Wife, to defile thy self with her.* And †† our Saviour tells us, *That whosoever shall put away his Wife, saving for the Cause of Fornication, causeth her to commit Adultery; and whosoever shall marry her that is divorced committeth Adultery.* The marriage Covenant is violated, and the guilt of Adultery contracted, when either of the mar-

* Mat. xix. 5. † Mal. ii. 14.

†† Mat. v. 32.

|| Levit. xviii. 20

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ried Couple leaves the others Bed, in whole, or in part, for the Bed of another.

Now the Heinousness of this Sin of Adultery will appear from hence, that it is very odious in God's Sight; pernicious to humane Society, and extremely injurious to private Persons. Those who are joyn'd together in Marriage, are bound to each other, by their own Consent, and the legal Rites of the Church and State: They solemnly vow and Covenant in the Sight of God, and the Face of the Congregation, to be true and faithful to each other; and by this Sin of Adultery, they violate that Vow and Covenant, and so add Perjury to Unfaithfulness.

It is a Sin likewise, that emasculates Men's Minds, darkens their understandings, enfeebles their Bodies, brands their Names with Infamy, and 'Reproach.' * *Who so commiteh Adultery with a Woman, lacketh Understanding; he that doth it destroyeth his own Soul; a Wound and Dishonour shall he get, and his Re-*

* Prov. vi. 32, 33.

proach shall not be wiped away. It is LECTURE XV.
a Sin that separates the nearest Relations, and lays the Ground of infinite Quarrels, and Hatred, and Divisions in Families.

Under the Law, this Sin was punish'd with Death. * *The Adulterer and Adulteress shall surely be put to Death.* And God doth often, in this Life, visit this Sin; sometimes, by punishing those that are guilty of it, with loathsome Diseases; sometimes, by reducing them to extreme Poverty: For this Sin is a Fire *that consumeth to Destruction, and would root out all a Man's Increase.* And though this Sin may sometimes be so concealed, as to escape the Shame and Infamy which is justly due to it; And tho' through God's Patience, and Forbearance, it may escape other temporal Judgements; yet, without sincere Repentance, it will certainly meet with its full Punishment hereafter: For, *Whormongers, and Adulterers, God will judge, or condemn* † And, || this we know, by our Religion, *that no Whoremonger, nor unclean Person, hath, or can*

* Levit. xx. 10. † Heb. xiii. 4. || Ephes. v. 3.

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*have any Inheritance in the Kingdom of Christ, and of God. But they shall have their Portion in the Lake that burneth with Fire and Brimstone.**

Now tho' this Sin of Adultery is the only Sin literally and expresly forbidden in this Commandment, yet under the Name of this detestable Sin, all other Kinds of Uncleanness are forbidden.

The Law of God enjoyns all Manner of Chastity in our Thoughts, Words and Actions, so that whatsoever is in the least contrary and prejudicial to Chastity and Modesty, is hereby prohibited. Not only Adultery but Fornication, all Incestuous Marriages; all unnatural Communication between near Relations, Polygamy, Sodomy, all lustful Thoughts and Desires, all those Things that may tend to raise, promote and inflame the Lusts of the Flesh, are forbidden in this Command.

As to the Sin of Fornication, which properly is committed betwixt two single Persons, this was forbidden under the

* Rev. xxi. 8.

Law no less than it is now under the Gospel. If a Man had prevailed with a Maid by enticing Words, to consent to his lying with her, he was bound to settle a Dowry upon her, as a Mulct upon him for the Crime, † *If a Man entice a Maid that is not betrothed to a Husband, and lie with her, he shall surely endow her to be his Wife, i. e. give her such a Dowry, as would render her fit to be his Wife, if both of them and the Father of the Damself could agree; for, if her Father utterly refused to give her in Marriage unto the man that deflowred her, he was obliged however to make Satisfaction, by paying this Mulct, as the Dowry of a Virgin, to her Father. And as to us Christians, Know ye not, says the Apostle, || that your Bodies are the members of Christ your Head? Shall I then take the members of Christ, and make them the members of an Harlot? God forbid. They who have not the Gift of Continency, nor Power over their own Wills, must marry. This God enjoins us by his Apostle; To avoid Fornication, let every*

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† Exod. xxii. 16.

|| 1 Cor. vi. 15.

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man have his own Wife ; and let every Woman have her own Husband ; * For, it is better to marry than to burn, † And this is the Will of God, even your Sanctification, that ye should abstain from Fornication : That every one of you should know how to possess his Vessel in Sanctification and Honour, not in the Lust of Concupiscence. ‡ Flee therefore Fornication; for he that committeth Fornication, sinneth against and polluteth his own Body. What, know ye not, says the Apostle, that your Body is the Temple of the holy Ghost, which is in you, and which you have of God, and you are not your own, but God's by Right of Purchase, and the Possession of his Spirit.

And since all Christians are become the Temple of God, by Virtue of his holy Spirit sent into their Hearts, and consecrating their Bodies to his Service, we should make Chastity the Keeper of this sacred House, and suffer nothing unclean or prophane to enter into it, lest that God who dwelleth in it, being offended, should desert his House thus defiled.

* 1 Cor. vii. 2. † Verse. 9. ‡ 1 Cor. vi. 18, 19.

Thirdly,

Thirdly, All Incestuous Marriages are here forbidden ; such are the Marriages of those, who are allied in the Degrees prohibitednd ; and which are specified in the following Verses. Thus, || *None of you shall approach, any that is near of Kin to him, to uncover their Nakedness,* that is, to take them in Marriage, much less to have carnal Knowledge of them without Marriage.

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Fourthly, Here is likewise forbidden Polygamy, or the taking and keeping of two or more Wives : For though formerly the Necessity of increasing the World might seem to plead for Polygamy, yet it was always unlawful. And therefore the Prophet *Malachy* refers us to the primitive Injunction of Marriage, to shew the Obliquity of this Practice, ² *Did not he make one ?* i. e. Did not he create one Woman for one Man ? Hereby to teach Men, that as he made but one Woman for one Man at first, so they should not seek Multiplication of Wives afterwards.

|| Levit. xviii. 6.

² Malachy ii. 15.

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§ 1. All unnatural Communication between near Relations, and that detestable Sin of Sodomy are here forbidden; † All Uncleanneſs whatſoever is here forbidden; not only all lewd and immodeſt Actions, but all indecent Words; *Fornication and Uncleanneſs*, || ought not to be once named amongſt you, neither *Filthineſs* nor *fooliſh talking*, nor *jeſting* which are not convenient; all immodeſt and unſeemly Apparel; and therefore Women are required to adorn themſelves in *modeſt Apparel*; ° All wanton Glances, all laſcivious Books and Pictures. In a Word, Idleneſs, all exceſs of Meat, Drink, Sleep, all Proviſions for the Fleſh to ſerve it in the Luſts thereof, all Occaſions of Uncleanneſs are here forbidden.

§ 2. And becauſe out of the Heart proceed evil Thoughts, ſuch as deſile the Man we muſt therefore have a Guard upon your Hearts, and not Harbour any filthy Imaginations or Deſires; for all impure Deſires and Inclinations conſented to, though they never break forth into

† Lev. xx. 11. Lev. xviii. 22. || Eph. v. 3,—4.
° 1 Tim. ii. 9.

Act, according to our Saviour's Interpretation, render a Man guilty of the Breach of this Command; † *Ye have heard that it was said to them of old Time, Thou shalt not commit Adultery; but I say unto you, that whoso looketh on a Woman to Lust after her, hath committed Adultery already with her in his Heart.* LECTURE XV.

Now, if Men would consider the extensive Mischiefs of Uncleanness, that it is a Sin attended with Shame and Disgrace, that it tends to the Ruin of themselves and others, and to the Prejudice of human Society, wastes their Estates, afflicts their Minds and Bodies, defiles their Bodies which ought to be the Temples of the Holy Ghost, and exposes their Souls to infinite Danger, this must needs make us willing to hearken after the Duties of this Commandment, which are Chastity, Sobriety and Temperance: And in order hereunto, we must take care not to harbour or encourage any evil Thoughts, but carefully

† Mat. v. 27, 28.

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avoid all Temptations and Incentives to Evil. We must take heed to ourselves, lest our Hearts be over-charged with *Surfeiting and Drunkenness*. We must watch and be sober. We must make a Covenant with our Eyes and Ears. We must keep modest and chaste Company. We must, by Fasting, if need be, keep under our Bodies, and bring them into Subjection. We must regulate, as much as may be, our very Thoughts and Desires. We must Labour in an honest Calling, and take Care that we may have some lawful Business for the Employment of our Time and Thoughts; as considering nothing is more dangerous to the Purity of a *Christian* than Idleness; while our mind is employed, there will be no Time left for Lust to dally with our Fancy, but Lust grows active, when we grow idle; and therefore, as *Fulness of Bread*, so likewise *Idleness* is reckoned as one of the Sins of impure *Sodom* † We read that Joseph went into the House to dispatch his Business, and that he rejected the Enticements of his Mistress; and this denotes to us, that

† Ezek. xvi. 49. and Gen. xxxix 11.

an honest Diligence in our Business, is an excellent means to preserve us from this Sin of Wantonness and Uncleaness.

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But, *Lastly*, As we must endeavour our selves to mortify our members which are upon the Earth, to subdue our Passions, and crucify the Flesh with its Affections and Lusts, so we must beg of God to create in us clean Hearts, and renew right Spirits within us; we must earnestly pray to him, (without whose Assistance we can do nothing that is Good) to cleanse us from all Filthiness of Flesh and Spirit. But I proceed now to the Eighth Commandment;

Thou shalt not steal.

The foregoing Commandment, as you have heard requires Chastity in our Persons, this Honesty and Uprightness in our Dealings; a Vertue, founded upon that clear and reasonable Principle, *Whatsoever ye would that Men should do unto you, do ye even so to them.*

Now Theft in the general, is an unjust taking, or detaining what is lawfully

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another man's: So that all Theft presupposeth a Right. For where nothing doth of Right belong to a man, nothing can be unjustly taken or detain'd from him.

Now here in the first Place, it is certain, that God is the great Lord and Proprietor of the World; for by him and of him are all Things; and for his Pleasure's Sake, they are and were created.

By Virtue of God's absolute Right and Sovereignty, he gave man Dominion over all Things which he made, requiring only from man the Homage and Payment of Obedience. So that by this royal Grant to mankind in general, all things were at first in common; and if man had continued in that happy State of Innocence, in which he was created, there would have been no need of any Partition of these earthly Possessions, but the common Blessings of this World, would have been as promiscuously enjoyed as the common Light and Air; and each particular man would have had as much of these Blessings, as would have been sufficient and satisfactory.

But

But Sin entring into the World, Mens Desires grew immoderate after these earthly Injoyments. Man by his Fall, being stripped of his Innocence, doated on the World, cherished Dispositions to Fraud and violence; and his Covetousness put him upon Attempts of getting as much of this World as he could, though to the Damage of others. This made it necessary to prescribe Bounds, and to part, what before was in Common; that so, every one knowing his Portion, might be content with it, and not invade the Right of others.

Tho' by the Donation of God, Man had a general Right to the Things of the World, for the *Earth*, says the Psalmist *hath he given to the Children of men*; yet this large Character and Donation gave no particular Right and Property to any: But after the Fall, man's Covetousness and Corruption making it necessary to divide what was before in common, and the Laws having assigned to each man his Portion, and declared what should be accounted as every man's Right and Property; to invade his Right, or usurp from him, is Injustice, or Theft.

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And this Law of God forbidding us to steal what is anothers, doth presuppose a Law of man, which makes Property, and causeth Things to become either ours or anothers.

Now there are several kinds of Theft, the highest is Sacrilege; which is an alienating to any secular Uses whatsoever hath been set apart for the Maintenance and Encouragement of God's Worship and Service.

This is no other than a robbing God of his Right, and accordingly, God himself complains of it, † *Will a man rob God?* As if it were a Sin so heinous, that it could scarce be supposed any man would be guilty of it: Yet, says God, *Ye have robbed me; but ye say, wherein have we robbed thee? In Tythes and Offerings. Ye are cursed with a Curse; for ye have robbed even this whole Nation.*

Secondl, Theft is committed against Men, by an unjust seizing or detaining, what of Right belongs unto them. Where

† Mal. iii. 8, 9,

fore to secure and confirm to every man LECTURE I
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both the civil Right and Use of what
God has given and entrusted him with,
though God still reserves to himself his
own Property in it, so that whenever
he thinks fit, he may take it away again,
yet he forbids others to defraud him of
it. And to this End did he make and
proclaim this Law for all Mankind to
observe, *Thou shalt not steal*, i. e. thou
shalt not take from another Man any
Thing that is his, or that God hath
given him; Thou shalt not take it by
Force, or by Fraud, neither openly nor
secretly. Thus, † *Thou shalt not defraud
thy Neighbour, neither rob him or take
from him by manifest Force, that which does
not belong to thee.*

Now to rob and plunder our Neigh-
bour, or to pilfer his Goods, are both
such Acts of Injustice as render Men o-
dious in God's Sight, unfit for human
Society, and betray the Actors to the
greatest Mischiefs, Death itself being by
Law appointed the Punishment of it;
and there are few that make a Practice

† Levit. xix. 13.

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of stealing the Goods of their Neighbour, but at last pay their Lives for it.

Nor is our Law justly to be reprehended, for punishing a Thief with Death. For since Punishments are to be inflicted *in terrorem*, to deter others from offending, it is but reasonable, that such a Penalty should be inflicted, as might probably answer this End.

For it cannot well be supposed that a lighter Punishment than Death would do, since Experience assures us, that the Fear even of Death itself cannot be forcible enough to deter Men from stealing.

And though some Thieves may escape the Reproach of Men, and the Sword of Justice, yet a Curse will attend their ill gotten Goods; and Conscience if not utterly stupified, will pursue them with troublesome Reflections: And they must needs be uneasy through the Fear of Detection, and the Shame and Punishment which will follow upon it; and without Repentance, they shall certainly be eternally miserable hereafter. What wretched Fools are they then, who barter away their Souls for Trifles, and bring eternal miseries upon themselves, for that which before brought them Trouble and Vexation?

ation? *Thieves shall not inherit the Kingdom of God*, says the Apostle, † And ‖ the Wiseman advises *not to rob the Poor*; for says he, *the Lord will plead their Cause, and will spoil the Souls of those that spoiled them.*

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But if Men are reduced to that Extremity of Want, that unless relieved by Theft, they must starve, in this Case is it not lawful to steal? To this I answer, that this plausible Pretence of Want and Poverty for stealing though it may be an Extenuation of this Sin, yet it will not excuse it: For Theft being in itself a Sin, the Plea of Necessity will not justify it; and for Men to urge this Plea in their Justification, is in effect to charge their Sin upon God himself, as if by his Providence he had laid any one under an unhappy Necessity of breaking his Commandments. Sin is a voluntary Act, and no Man can be compelled to it; but every Man is obliged rather to chuse the greatest Evil of Sufferings, than to commit the least Evil of Sin.

† 1 Cor. vi. 10,

‖ Prov. xxii. 23.

But

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But does not Solomon tell us, * *That Men do not despise a Thief; if he steal only to satisfy his Soul, when he is Hungry.* The Wileman's Intention here, is not to approve of Theft, but only to shew that stealing to satisfy Hunger is not so foul a Reproach as the Sin of Adultery, for which no such Necessity can be pretended, as is plain from *ver. 32.* but yet that Necessity cannot justify any from the Guilt of Theft; he adds the Punishment of it, at *ver. 31.* *If the Thief be found, he shall restore Sevenfold, he shall give all the Substance of his House, i. e. he shall make a complete and satisfactory Restitution.*

And indeed Want cannot excuse any Man's stealing. If he is able to supply his Wants by honest Labour and Industry, he ought to do it; if he is not capable of working, he must implore the charitable Assistance of others, whose Hearts God may open to his Relief; he must pray to God and trust in him to provide for him, *who feedeth the young Ravens that*

* Prov. v. 30.

call upon him ; and if we seek the Kingdom of God and his Righteousness in the first Place, he will not fail to give us what is absolutely necessary for our present Support

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But did not the *Israelites* borrow Jewels of the *Egyptian* and never restore them again? And were they not allowed so to do by God himself? And therefore in some Cases may not Theft be justifiable? To this I answer, that this was a special and extraordinary Instance, and will not justify any Man's borrowing now, and not paying again. God hath a supreme Right to all Things, and may transfer the Right and property where he pleaseth; the *Israelites* had his Command to take these Things of the *Egyptians*, and therefore, they had a Right to them, being authorized by him to take them, who hath the sovereign Power of all Things. God's Command was their Warrant, and justified the Fact.

Besides, The *Israelites* had served the *Egyptians* a long Time for nothing. Was there not therefore a just Cause, why God should transfer the Right of the *Egyptians* unto the *Israelites*, in lieu of their Wages, for the hard and tedious

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tedious Labour, they had undergone, in the Service of the Egyptians.

But, Secondly, All manner of Oppression, and unreasonable Exaction, is forbidden in this Commandment, * *If thou sell ought unto thy Neighbour, or buyest ought at thy Neighbours's Hands; ye shall not oppress one another.* And those are guilty of Oppression, who let out Money at a biting Interest, or, rigidly exact it from insufficient Persons; those who make an unreasonable Advantage of Men's private Wants, by demanding excessive Rates, for procuring, continuing, advancing Money, and Interest; those who force Men, through Fear, to part with what they enjoy at an under-Price; those who extort upon the Poor, and Needy; or, exact upon any, whom they are able, by their Power and Authority to overbear; which Oppression is, indeed, the same thing with down right Robbery, and deserves the same, or a severer Punishment. And yet, he that Robs but one Man, if he be taken, shall be hang'd for it, whilst the prosperous

* Levit. xxv. 14.

Oppressour that ruins whole Families, LECTURE
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not only escapes, but lives in Pomp
and Splendor, and still goes on to
oppress, more and more: But the
Curse of God will, sooner or later,
waste such an Estate, as is gotten by
Oppression; which is a Sin hateful both
to God and Man. The Prophet Micah †
calls it, *A plucking of their Skin from
them, and their Flesh from off their
Bones, and chopping them in Pieces as
for the Pot, and as Flesh for the Cauldron.*
And the Prophet Malachy tells us, || *That
God will be a swift witness against those
that Oppress:* And St. Paul, * *That Ex-
tortioners shall not inherit the Kingdom of
God.*

*Thirdly, Another Kind of Theft is,
detaining from another, what is his
due, either by Equity or Compact.*
And how many are there, that do
deny the Labourer his Hire, or with-
hold it longer, than they can conve-
niently be without it; which is a kind
of Theft and Oppression, † *Thou shalt*

† Micah iii. 2, 3. || Malac. iii. 5. * 1 Cor. vi. 10.

† Deut. xxiv. 14.

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not oppress an hired Servant, that is poor and needy; at his Day, thou shalt give him his Hire; neither shall the Sun go down upon it; for he is Poor and setteth his Heart upon it; lest he cry against thee unto the Lord, and it be Sin unto thee. An honest Man will stand to his Agreement, tho it were to his Prejudice, he will not, as the Psalmist expresses it, || Disappoint his Neighbour, tho it were to his Hindrance; and to withhold what Men have agreed to give, is to add Falshood to Stealth.

Men must likewise not borrow, or, otherwise contract Debts, which they are not able, or never intend to pay; which, indeed, is no better than Theft and Robbery, since no one would willingly lend, but with an Expectation to have it again, which is hereby Disappointed. If we have taken any Thing from any Man, we must restore it; † For it is the Wicked only, that borroweth and payeth not again; *

Fourthly, In this Commandment is forbidden all Deceit in Trust and Traf-

|| Psa!. xv. 5. † Luke xix. 8. * Psa!. xxxvii. 21.

sick. The very accepting of a Trust, LECTURE XV. contains under it, the Promise of Fidelity; and he that's entrusted with the Goods of the Living, and carelessly loses, or prodigally wastes them, or else converts them to his own Use, betrays his Trust, and is guilty of Injustice; and so is he, in Respect of the Dead, who does not faithfully execute his Will, with which he is intrusted, but to enrich himself, takes that which was left to others.

Here, likewise, is forbidden all manner of Deceit in Traffick and Trade, in buying and selling, in concealing the Faults of a Man's Goods, or in overrating them; in concealing their Faults, either by denying them, nay perhaps, Commending them for the quite contrary Quality, and as 'tis too Common, confirming this by an Oath, which is, to add to Fraud, the Guilt of Lying and Perjury; or by using some Art, to make his Goods look fair to the Eye, and to hide their Faults, which is to act a Lye, tho' not to speak one; or, by picking out ignorant Chapmen, and imposing on their Weakness and Unskillfulness; and that, not only as to the Quality of Goods, but as to their Quantity likewise, by
ewol P false

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false Weights and Measures; wherby every thing stoll that is wanting in just-Weight. *And this is an Abomination to the Lord.**

But as a Man may be guilty of Fraud, by concealing the Faults of his Goods, so he likewise incurs this Fault by setting an unreasonable Price upon them, and not allowing moderate Profit to the Seller. And the Ways by which he usually succeeds in this Point, are base and deceitful, either by taking Advantage of the Ignorance, or Necessity of the Person, he deals with; either because he Knows not the true Value of the Thing, or else has a present, and urgent Occasion for it; and these are but safer Ways of picking Men's Pockets, and deserve as ill a Punishment, since they are equally guilty in God's Sight; and, indeed, in the Opinion of all honest Men. Let no Man, therefore, as the Apostle advises, † *Go beyond, or defraud his Brother in any Matter:* For, Though Men may Boast of their Wit, and Cunning in over-reaching others; yet, they shall pay severely for it hereafter: For, as it fol-

* Prov. ii. 1. † Thes. iv. 6.

lows, *The Lord is an Avenger of such;* and what thou hast wrong'd thy Neighbour of, thou shalt, at the last Day, pay to the Justice of God, who is the great and universal Creditor. LECTURE
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Again, We offend against this Commandment, by receiving, buying, or concealing what is Stolen; by advising, encouraging, and helping any one to cheat and over-reach another; by defrauding another of his Right, by having a larger Purse, and an abler Pleader: But there is a higher Tribunal, at which Men will not be acquitted for these Practices.

There are likewise, many other Kinds of Theft; or, Sins that may fairly be reduced to this Commandment. As Prodigality, in spending a Man's Estate, and so rendering him incapable of answering the just Demands of others. Negligence in making an honest Provision, according to a Man's Station, and Opportunities, for his Children; Engaging for others beyond what we are able. or, it is fitting for us to answer: Taking of Wages, and Reward, for what we do not endeavour conscientiously to perform; Selling that which we have no Right to dispose of, or Things which ought not to be Sold.

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And thus we have seen what the negative Part of this Precept is, what Sins are here forbidden.

Let us now see what are the Duties required in this Commandment.

And *First*, In order to fulfil this Law, we must be strictly just and upright in all our Dealings; *A just Weight and Ballance are the Lords.** And *to do Justice and Judgment, is more acceptable to the Lord than Sacrifice.†* We must not willingly wrong, or be accessory to the wronging of any; We must take Care to pay whatsoever any Man can justly demand of us; and where we have done an Injury, we must make Satisfaction; Men must make full Restitution in case of Wrong, by restoring what they have unjustly detained, and making Recompence for all the Damage sustained thereby. And if they cannot find the Persons themselves, to whom they ought to restore what they have unjustly gotten from them, they must restore it to God, the supream Propri-

* Prov. xvi. 11.

† Prov. xxi. 3.

etor of all Things; by giving it to some LECTURE
pious and charitable Use. *And if the* XV.
Wicked restore the Pledge, and give again
that he had Robbed, none of his Sins that
he hath committed, shall be mentioned un-
to him. But,*

Secondly, In order to fulfil this Law,
we are required to promote, as much as
we can, the Good of our Neighbour; to
owe no Man any Thing, which Justice
obliges us to render him, but be espe-
cially concerned to love one another;
which Love, if we observe its Precepts,
will preserve us from doing any Evil,
or Injustice to our Brother; for he
that truly loveth another, hath fulfil-
ed the Law relating to him; for every
Commandment of the Law, relating to
thy Neighbour, is briefly comprehended
in this Saying, Thou shalt Love thy
Neighbour as thy self, i. e. with the
like Love thou bearest to thy Self, tho'
not with Love equal to it. If then, we
fulfil the royal Law, according to the
Scriptures, to love our Neighbours as our-
selves, we shall do well:† This would

* Ezek xxxiii. 15, 16. † James ii. 8.

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restrain us from doing him any Hurt, and excite us to do him all the Good we can : To his Soul, by good Instruction, and Advice ; and to his Body, by a free and charitable Relief of its Wants.

Thirdly, In order to fulfil this Law, we must have some honest, and useful Trade or Calling, and resolve to be diligent in it, that by our Labour and Industry, we may Support ourselves, and provide a competent Subsistence for our Families, and so escape the Mischief of Sloath and Idleness. Sloth tends to Poverty ; and Poverty tempts to Theft ; and this is one Reason why *Agar* prays against Poverty, * *Least I be poor, says he, and steal.* And therefore, this Commandment that forbids Theft, must by Consequence, enjoin Diligence to get our own Livings in those lawful Callings, wherein God's Providence has set us, according to that of the Apostle, † *Let him that stole, steal no more ; but rather let him Labour, working with his Hands that is Good ; that he may have to give to him that needeth ; and so by*

* Prov. xxx. 9.

† Ephes. iv. 28.

his Diligence, of a Thief become an Alms-giver. LECTURE XV.

Fourthly, This Commandment requires us to be contented with what God's Providence, and Blessing upon our Industry, shall furnish us with; *be content with those Things ye have,* says the Apostle. * Discontent and Covetousness, are the Root of all Injustice. He who thinks himself wronged, that he hath not as much as some others; will be apt, either, through Fraud or Violence, to increase his own, by wronging of others. But if we can learn the *Art of Contentment*, which we must heartily endeavour to do; we shall be easy to ourselves, and avoid all unlawful Courses to encrease our Stores.

Let us, therefore, consider the Vanity, and Uncertainty of all earthly Comforts, and in how little Stead, they will stand us in, at the Hour of Death, and in the Day of Judgement; and that, whatsoever our present Condition be, it is certainly best for us; because,

* Heb. xiii. 5.

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allotted us by a gracious God ; who is much better able to Judge for us, than we for ourselves ; and therefore to murmur and repine at our Condition, is in effect, to say, we are wiser than God himself : let us then be content, with our present Circumstances, and not envy those who have a larger Share of the Things of this World ; and let us beg of God to purge our Hearts of all covetous Affections ; and whatever he thinks fit to give us, let us be thankful for it, and look upon it as a Child's Portion : And altho' we have but Food and Raiment, let us, as the Apostle exhorts us * *be therewith content.*

And somuch for the Exposition of this Commandment ; *Thou shalt not steal.*

† 1 Tim. vi. 8.



LEC-

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THE eighth Commandment related to our Neighbours Goods, and provided for the Security of every Man's Property.

The Ninth Commandment, which I am now to expound,

Thou shalt not bear false Witness against thy Neighbour,

has Respect to his good Name, and provides for the Preservation of his Credit and Reputation, which is a much more valuable Possession ; for a good Name, saith the Wiseman† *is rather to be chosen than great Riches.* Indeed it is

† Prov. xxii. 1.

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so great a Blessing, that there is but one Thing preferable to it, and that is a good Conscience; and if Men will speak Evil of you, because you will not run with them into the same Excess of Riot, endeavour not by any wicked Compliance to redeem their good Opinion; for it is far better that they should wound thy Credit, than thou thy Conscience; thy Credit, if thou keepest thy Conscience void of Offence, will one Day be cleared up to the Shame and Confusion of thy Revilers; and it will be infinitely more for thy Advantage to lose their Commendation and Esteem, than thy Acceptance and Reward with God.

It is thy Duty indeed, to use all prudent and honest Means to recover an injured Reputation; and when recovered, to be very careful to preserve and establish it, that thou mayst be the more capable of promoting the Glory of God, and the Good of Mankind.

But this Commitment requires us also to preserve the good Name of others, as well as our own. And,

First, It forbids all lyeing; not only the pernicious Lye, which is devised on Purpose to injure our Neighbour; but the jocular Lye, which is franted only
to

to please and divert him; and the of- LECTURE
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ficious Lye, which is told for his Benefit
and Advantage. Though a jocular Lye
may seem Harmless, being framed only
to excite Mirth and Laughter, yet God
reckons it as a Sin, against the *Israelites*,
† *That they made the King and Princes glad,*
or merry with their Lies.

Again, a Lye being intrinsically Evil
in itself, and the Apostle having told us,
that *we ought not to do Evil that Good*
may come; to tell the least Lye for the
Service of our Neighbour, is what we
ought not to do, and though the greatest
Advantage would accrue to him thereby,
yet this will not justify or excuse us for
so doing. But as all lies are in them-
selves sinful, so that lye which is told
with a Design to hurt our Neighbour
is the worst of all, and hath nothing to
excuse or extenuate it.

It is a Sin that makes us like the De-
vil himself, *who is a Lyar and the Fa-*
ther of Lyes, || And the more of Malice

† Hosea vii. 3.

|| John viii. 44.

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goes into the Composition of any Lye, the more nearly it resembles that evil Spirit.

It is a Sin most contrary to the Nature of God, who is Truth itself; a Sin which he hates and abominates; for *lying Lips are an Abomination unto the Lord*, † It manifests a most audacious Contempt of the great God, and proceeds from a base and cowardly Fear of Men, lest some evil should attend us by declaring the Truth.

It is a Sin that exposes those who are guilty of it to Shame and Contempt.

Lastly, It is a Sin which God hath threatned with eternal Death; for we find Lyars, in Scripture reckoned amongst Murderers, Idolaters, Whoremongers and other heinous Sinners, whose Lot and Portion without sincere Repentance, will be Hell-fire to all Eternity. ||

† Prov. vi. 17.

|| Rev. xxi. 8,

God has given us the Faculty of LECTURE XVI. Speech, to communicate our Thoughts one to another; and if we do not speak as we think, we pervert the End and Design of this useful Faculty; we violate this Command, which enjoyns us not to lye one to another, and hereby we injure our Neighbour, our own Credit, and our Souls too; and therefore it highly concerns us strictly to follow the Apostle's Advice, † *To put away lyeing, and to speak every Man Truth with his Neighbour.*

Secondly, This Commandment forbids all Manner of false Accusation, or bearing false Witness against another in a Court of Judicature, which is usually joyned with Perjury as well as Lyeing, and so becomes a Transgression of the third Commandment, by solemnly appealing to God to witness to a Falshood, and so taking his Name *in vain*; and is likewise a Violation of this Commandment by wronging our Neighbour in

† Ephesi iv. 22.

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bearing false Witness against him. By this Means many are sworn out of their Liberty, Estates and Lives, and an indelible Blot fixed upon their Reputation, when perhaps they are perfectly Innocent of the Crimes with which they are charged.

This is so great an Injury that it will admit of no Reparation. For if a Man's Life be taken away by an unjust Accusation, it is impossible to make him Satisfaction ; and that which is sworn against any one, though never so falsely, is apt to gain the greater Credit, being confirmed with an Oath ; and many, who by this Means were induced to think ill of another, may never have the Opportunity of hearing any Thing in his just Vindication.

All subordination of false Witnesses is forbidden in this Commandment, all sort of Calumny and Evil-speaking against any, whether it be in, or out of Judgment. *We are to speak Evil of no Man.* † Calumny or slander is a false Imputation of Vice, a Reproach falsely raised upon,

† Tit. iii. 2.

and reported against an innocent Person, when we speak of our Neighbour what we know to be false, or have just Reason to believe it to be so, or are not certainly assured that it is true ; and this slandering of others may be in judicial Proceedings ; and then, as I have shewn, it does not only rob our Neighbour of his good Name, but affects his Person or his Estate, and so the slanderer becomes a Theif or a Murderer. And if an Oath be required of him, as it is usually exacted from Witnesses in judicial Proceedings, he is guilty likewise of Perjury and Blasphemy ; for he brings in the most holy God, who is eternal Truth, to be witness to a lye, and to confirm a Falshood.

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But there is likewise a slandering of others in our common Conversation, and that either by reviling and railing speeches, or by Backbitings, Whispering and Tale-bearing. But *he that uttereth a Slander, is a Fool.* ||

|| Prov. x. 18.

And

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And to prevent this sin of slandering of others by reviling Expressions, which is a Disgrace to humane Nature, and a sign of a base and unsociable Disposition, let us carefully attend to what the Apostle says, † *Let all Bitterness and Wrath and Anger and Clamour and Evil-speaking, be put away from you, with all Malice ; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's Sake hath forgiven you.*

And that we may not employ ourselves in Whispering about another Man's Disgrace, and blowing up the Coals of strife and dissention ; let us consider what the Wiseman says, * *The Words of a Tale-bearer are as Wounds ; they go down into the inmost Parts of the Belly ; the Wound such a Tongue makes, is deep, but yet hid and secret ; and therefore the more incurable.* And this sin of Tale-bearing is strictly forbidden in Scripture ; *Thou shalt not go up and down as a Tale-bearer among thy People, ||* And the Psalmist tells us, *Whoso privily slandereth his Neighbour, God will cut off.* ^o

† Ephes. iv. 31, 32. * Prov. xvi. 8. || Lev. xix. 16
° Psal. ci. 5.

And let it be remembered that the Apo-^{LECTURE}
stle, † includes Tale-bearing in the black ^{XVI.}
Catalogue of those Crimes, for which
God gave up the *Heathen* to a reprobate
Mind, *to do Things which are not conveni-*
ent; being filled with all Unrighteousness,
full of Envy, Murder, Debate, Deceit,
Malignity, Whispersers, Backbiters, Despit-
ful Inventors of evil Things.

Nor is it a sufficient Excuse to the
Tale-bearer to alledge that he speaks
nothing but what he has heard from o-
thers; for as this is not the part of a
Friend or a Neighbour, so it is not to do,
as we would be done by; since every
one would take it ill that others should
spread abroad scandalous Reports raised
by their Enemies, without enquiring
and searching into the Truth and Cer-
tainty of them.

But may not a Man lawfully divulge
the real Faults of his Neighbour? To
this I answer, that he ought not, un-
less he be duly called to it by the Ma-
gistrate, unless it be in his own neces-
sary Vindication, or if they be such,
as ought not to escape unpunished, or
if private Admonitions will not work

† Rom. i. 28, 29, 30.

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upon him, or if he has any mischievous Design against others, so that they would be injured if it was concealed; in these Cases it is both lawful and expedient to publish another Man's Faults, but then we must be sure that we do it not with any secret Delight of Blasting his Reputation; but with that hearty Sorrow and Concern, that may demonstrate that nothing but a Sense of our Duty obliged us to it.

In short, This Commandment forbiddeth whatsoever is injurious to the good Name of our Neighbour, as lightly to raise, willingly to hear, and rashly to give Credit to any ill Report of them, to encourage Suspicions, and those who are apt to speak Evil of other Men, or unwilling to hear their Commendations; as also, to censure and judge uncharitably of their Words and Actions, interpreting good Things ill, and doubtful Things in the worst Sense. To blaze abroad their secret Faults, especially such as Sins of Infirmary; aggravating the same by all imaginable Circumstances; whereas we ought to cover their Infirmitie with Love, which will cover a Multitude of Sins.

Having

Having shewn what this Commandment forbids, let us now see what it requires of us,

And it requires of us to be religiously strict in speaking Truth of our Neighbour, to put the most favourable Construction on his Words and Actions that they will bear, *for Charity thinketh no Evil, believeth all Things, hopeth all Things*; † to vindicate his Reputation as far as fairly we can; and to be silent, at least not to aggravate his Faults, where we cannot. || To conclude.

If we look abroad into the World, we shall find that there is nothing more frequent than this slandering and backbiting of our Neighbours, who perhaps have deserved no such Usage from us; to prevent which Sin, let us reflect upon our own Faults and Mis-carriages; which if we do, we shall find work enough at Home to censure and amend, and our own Sins and Failings will make us more candid and favourable to others, as considering that

† 1 Cor. xiii. 5.—7. || Acts xxv. 17.

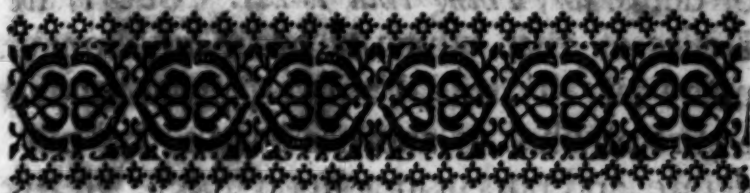
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with what Judgment, we judge, we shal
be judged, and with what Measure we
meet, it shall be measured to us again, †
And let us beg of God to pardon all
our Breaches of this Commandment.

† Matth. vii. 2.



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I Am now come to the last Commandment,

Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is his. i. e.

Thou shalt not desire any of the Goods or Possessions of another Man; thou shalt not desire to obtain his Wife, which he cannot part with; nor to get any Thing that belongs to him, though he might part with it, without his Consent and Allowance.

In the former Commandments, we are forbidden to wrong our Neighbour in his Person, Goods, or good Name;

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here

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here, we are forbidden so much as to covet or desire *any Thing that is his*. But is all Desire of that which is our Neighbour's, unlawful? To this, I answer, provided our Desire of what is another Man's, be moderate, and puts us not upon undue Means to obtain it; we may then lawfully desire that which actually is in his Power, and he is willing to dispose of, upon a just and valuable Consideration: But, If we desire that which belongs to him, against his Will, or to his Hurt and Prejudice; or, if the Thing desired affects us to that Degree, as to make us uneasy and discontented till we obtain it; if a Man's Desire, be violent and unreasonable, and puts him upon resolving to compass what he covets, by any Means, tho' base and dishonourable, such a Desire as this, is certainly sinful.

Such indeed, is the Deceitfulness of Man's Heart, that he is apt to flatter himself that he has done what God requires, if he has forborn the outward Act of Sin. And Thus the Pharisees rested in an external Obedience, and thought themselves not obliged to purify the Heart. But what says our Saviour, in the 5th of St. Matthew, *You have heard, that it was said by them of Old, thou shalt not kill, thou shalt not commit Adultery; but I say un-*
to

to you, causeless Anger, desire of Revenge, Lust after a Woman, is a Breach of the Law. And God, by an expresse and peremptory Law, hath commanded, thou shalt not covet. It is God alone, that knows the Hearts of Men, and therefore, none but he can give Laws to them, and his Law, is more perfect than all the Laws of Men: For it is only the Words and Actions of Men, that can come under the Cognizance of humane Laws, but the Law of God, prescribes to the Thoughts, and Intentions, and Desires of Men, as well as to their Words and outward Actions. And we had not known that meer lust or Coveting, that goes no farther than the Heart, had been a Sin, if God had not forbidden it; For, as St Paul saith, † *I had not known Sin, but by the Law; for I had not known Lust, except the Law had said thou shalt not covet*: But now, we are forbid to gratify the Lust of the Flesh, the Lust of the Eye, and the Pride of Life; and are required to correct the Disorders and Irregularities of our

† Rom. vii. 7.

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Hearts, as well as the Enormities of our Lives.

Now, this Law, which enjoyns us not to covet or desire any Thing that is anothers, is placed last, to be, as it were a Safe-guard to all the rest of the Commandments ; for it is out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Theft, false Witness, Blasphemies ; and were it not for the evil Motions and Inclinations of our Hearts, we should never be guilty of sinful Actions ; for all Manner of Sin, begins in the Heart, and it is for want of suppressing its Lusts or irregular Desires, that Men are drawn into Sin. Accordingly St James observes, † *Every Man is tempted, when he is drawn away of his own Lust, and enticed ; then when Lust hath conceived, when the Will consents to the Proposal of the sensual Appetite, it bringeth forth Sin.* If therefore you desire to keep God's Commandments, you must carefully observe to keep your Heart with all Diligence, because out of it are the Issues of Life.

† Chap. i. Ver. 14. 15.

In this Commandment then is forbidden, all evil Concupiscence and Lust, or the coveting what is another's to his Hurt or Prejudice, or against his Will and Consent.

We are forbidden to covet our Neighbours House; and yet, how many are there that covet other Peoples Houses, and buy and hire them over their Heads?

We are forbidden to covet our Neighbours Wife; so that no Man must secretly wish or desire the Death of another Man, that he may take his Wife to himself and enjoy her as his own. This was the Sin of *David*, in the Case of *Bathsheba*, the Wife of *Uriah*. Accordingly we read, † *That he had slain Uriah the Hittite with the Sword, and had taken his Wife to be his own.* And though Men should not be guilty of Murder as *David* was, to compass their End;

† 2 Sam. xii. 9.

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yet it is unlawful only to desire what is another Man's Right and Property.

TO We are forbidden to covet his Man-servant or his Maid-servant; and yet there are too many that entice Servants from their Masters, and deprive them of the Use and Benefit of their Service, when perhaps they are fitted for the Use of their Masters or Mistresses by their particular Care and kind Instructions. We should certainly look upon this as very unfair Treatment from others, and therefore should not practise it ourselves.

We are forbidden to covet his Ox, or his Ass, or any Thing that is his: So that though there are but few Things mentioned in this Commandment, as the forbidden Objects of our Desire, and which are supposed most strongly to tempt to the Transgression of this Precept; yet we are not to imagine, that we are at Liberty as to all other Things, since they are all included in that general Phrase, *of any Thing that is his.* But,

Secondly, This Commandment forbids all Murmuring and Discontentedness with our present Condition; for this is to quarrel with the Dispensations of Providence towards us; and this may justly pro-

provoke God to strip us of all those Mercies, which through his Goodness we enjoy. Lecture XVII.

Thirdly, This Commandment forbids us to envy or grieve at the Success of our Neighbour; for it is our Duty to love our Neighbour as ourselves, and to rejoyce at his Well-fare; and therefore, it must be a Sin to envy his Happiness, and grieve at his Prosperity.

We have now seen what Sins this Commandment forbids, let us now see what Duties it requires.

It requires a Suppression of our Desires after other Mens Possessions, and in order to that, Diligence in our Callings, and Contentment with our Condition, *study to be quiet,† and to do your own Business, and to work with your own Hands, that ye may have lack of Nothing;** Let your Conversation be without Covetousness and be content with such Things as ye have. Not that we are not allowed to use all lawful Means

† 1 Thes. iv. 11, 12.

* Heb. xiii. 5.

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to improve our Condition, in the World, for we are bound to be industrious in our Callings, that we may thrive and prosper, and may hope for the Blessing of God, upon our honest Endeavours; but then we are to be content with that Portion of temporal Goods whatever it be, which his Providence has allotted us; and if we are, contented and satisfied with our present Condition, we shall have no Temptation to envy another Man's Enjoyments, or to covet and desire what belongs to him.

And that we may be contented with our Condition, let us not be always thinking on our Misfortunes, and on the Plenty and Grandeur of those that are above us; but let us remember, that we deserve not the least of God's Blessings, and let us reflect upon the vast Numbers of miserable Objects in the World, that are in a much meaner, and far more uncomfortable Condition than ourselves; and then, instead of repining, we shall find great Reason to be thankful. And as to many of those who live in Pomp and Splendor, we see alas! only the outside of their Condition, which is gay and tempting, and may raise our Envy and Admiration; but could we see their Souls, and what Allays
of

of inward Trouble, they may have to im- Lectures
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bitter their Enjoyments, we should have perhaps little Reason to desire to change Conditions with them ; and besides, we ought to consider that God is infinitely wise and gracious, that he knows what is best for us. even better than we do ourselves, and will deny us nothing, which will be really for our Advantage, that therefore we ought to be satisfied, and entirely acquiesce in his Providence, who will not fail to confer better Things on us, when they are fit for us, and we for them.

We cannot enjoy our Riches long, nor will our Poverty long afflict us ; for we are hastening towards the Grave, where we shall all be equal ; and no Matter what Part we have to Act on this Theater of the World, provided we act it but well ; for that will be our Comfort here, and our Joy hereafter ; which that we may do, and so obtain that Happiness we aspire after, we must keep all God's Commandments, and therefore should watch over our Hearts, lest they harbour or indulge any irregular Desires and Inclinations, which are here prohibited by God, and will be apt to betray us into sinful Acts.

Our

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Our Saviour has reduced all the Commandments to two general Heads, the love of God, and the love of our Neighbour; and if we love God with all our Soul, we shall keep all the Commandments of the first Table, which have an immediate Reference to him, the supreme Object of our Love; and if we love our Neighbour as ourselves, we shall do him no more Hurt than we would have done to ourselves, and therefore shall observe all the Commandments of the second Table, which relate to him, as we desire he should observe them towards us.

But still is it impossible for us to keep the whole Law? No meer Man, since the Fall of Adam, can perform Obedience to it; but in many Things, as the Apostle says, we offend all; however, if we earnestly endeavour to keep God's Laws, and beg the Assistance of his Spirit, and heartily grieve for our Failings and Miscarriages, and trust in Christ for the Acceptance of our Persons and Performances, God through the Merits and Mediation of his beloved Son will accept of our sincere, though imperfect Obedience.

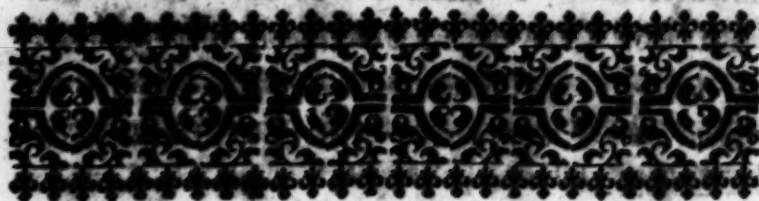
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Having now explained the Ten Commandments, I shall conclude with our Churches Prayer, *Lord have Mercy upon us, in the Pardon of our past Sins, and incline our Hearts for the Future to keep thy Laws.*



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HAVING given you the Sense and Meaning of the Commandments, I proceed now to consider the Means which God has ordained to convey his Grace to us, to enable us to live answerably to them.

By our own natural Power we cannot keep God's Commandments ; for we are not, says the Apostle, *sufficient to think any Thing as of ourselves but our Sufficiency is of God* ; and it is by the special Grace of his holy Spirit, that we are able to do what he requires ; and this Grace he never denies to any *Christian*, who heartily prays for it, and makes a good Use of the Grace he has already

already received. *If ye, says our Saviour, being Evil, know how to give good Things unto your Children; how much more shall your heavenly Father give the holy Spirit to them that ask him?* † But then this special Grace which is necessary to enable us to keep God's Commandments, we must beg in the Name of Jesus Christ our Lord, who has made this Promise to his Disciples; *if ye ask any Thing in my Name, I will do it.* || And having a due Sense of our own Weakness and Wants, and a firm Perswasion, that God is both able and willing to relieve us, we shall not want the Aids of his Spirit, provided we pray for them with Faith and Diligence, with Zeal and Attention and Perseverance, provided we read and hear the Scriptures, and receive the blessed Sacrament of the Lord's Supper, which are called the Means of Grace, because it is by the due Use of them, that God ordinarily bestows his special Grace upon us: And because we know not what to pray for as we ought. Jesus Christ the Author of our Salvation has been gra-

† Luke xi. 13.

|| John xiv. 14.

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ciously pleased to compose a Prayer for us, and commanded us, when we pray to make use of it.

Now to pray, is to make known our Requests to God; and therefore, says the Apostle, * *Be careful for nothing; but in every Thing by Prayer, let your Requests be made known unto God.* And though God knows our Wants before we ask, yet it is necessary we should pray to him to testify our Homage and Dependance upon him; because it is a Duty which he requires of us, *Call upon me,* says God. † and because his Mercy encourages us so to do; for we are assured, that if *we ask any Thing according to his Will, he heareth us;* ‡ And when we pray in the very Words as well as in the Name of our Mediator, by whose sole Merits and Intercession, any Services of ours can be acceptable to God, we need not doubt but our Prayers will be graciously answered.

* Phil. iv. 6. † Psa. l. 15. ‡ 1 John v. 14.

Now the Lord's Prayer, which is so called because our Lord composed it for the Use of his Disciples, and which comes next to be expounded, is both a Form to be continually made use of by us; and also a Pattern to direct us, after what Manner we ought to put up our own Prayers to God. That it is to be used as a Form appears from hence, * *When ye pray, say, Our Father which art in Heaven*; that it is a Pattern, from the Words in St. Matthew, † *After this Manner therefore, pray ye, Our Father which art in Heaven, &c.* So that we ought to conform all our Prayers to it.

But are Forms of Prayer lawful and expedient? There are those indeed who tell us they are not. But certainly to pray to God by a set Form, can neither be unlawful in itself nor injurious to the holy Spirit, because we see our Saviour himself has here given us an Example for it; and a set Form of Prayer is a great Help to weak Christians, for hereby they are instructed what Petitions to put up to God, and they may pray with greater Zeal and

* Luke xi. 2.

† Mat. vi. 9.

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Safety by a Form than otherwise, because in a Form they know what will be prayed for, and what to say *Amen* to, and may be satisfied beforehand of the lawfulness of the Matter, and of the Fitness, and Propriety of Expression: Whereas, in a conceived or extemporary Prayer the Hearer knows not what to say *Amen* to, 'till the Petition be expressed, which then probably may be so improper as it ought not to be joyned with.

Now, that perfect Form of Prayer, which our Lord has taught us, and which, I shall now begin to explain, consists of three general Parts, *viz.* The Preface, or Introduction; the Petitions; and the Doxology, or Conclusion.

The Preface to this Prayer is contained in these Words

Our Father which art in Heaven.

From this we may observe, that in the Beginning of our Prayers, we ought seriously to consider, and reverently to express the glorious Attributes of God; as an excellent Means to compose us into an holy Fear of his Divine Majesty.

Here,

Here,

Here, God is described by his Goodness, and by his Greatness ; both which, duly considered, will be a Means to preserve in us, a mixture of Confidence and Reverence in our Addresses to God, and so keep us from Despair and Presumption.

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His Goodness is implied in this Title of Father, for, as a Father, he will not fail to hear his Children, if they ask as they ought of him.

By Father, here is meant, not only the first Person of the Trinity ; but the Word, as it is here used, with respect to us, is to be taken, not Personally, but Essentially : The first Person is eminently styled the Father with respect to his Son Jesus Christ : and not to us : In respect of us, the whole Trinity, Father, Son, and Holy Ghost, is our Father which is in Heaven : And though God is the *Father* of all by Creation, and Providence ; yet we more particularly apply to God in this Prayer, as our Father in Christ Jesus, as he hath regenerated and adopted us : And therefore * Believers are said, to have received the Spirit of Adoption, whereby they cry unto God *Abba Father*. God has begotten us

* Rom. viii. 5.

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anew to a lively Hope, by giving us his Spirit, the Principle of spiritual Life, and has provided an Inheritance for us in another World; *As many as received him, to them gave he Power to become the Sons of God, even to them that believed on his Name.* * So that, in respect of Regeneration and Adoption, he is the only Father of the faithful: And we are required in our *Secret Prayers*, to say, our Father; because we are all Brethren, not only as we partake of the same common Nature, but more especially, because we partake of the same especial Grace, and are all Heirs of the Common Salvation; and therefore, we ought to Pray for one another, and thereby maintain the Communion of Saints. We have all the same Spiritual Enemies without, and the same Corruptions within; and Charity obligeth us to pray for others as well as ourselves; and St. Paul directs, *That Supplications and Prayers be made for all Men*; † And our Saviour has taught us to direct our Prayers to our Father in Heaven; not that God is confined to a Place, for he

* John 1. 12.

† 1 Tim. 2. 1.

fills Heaven and Earth with his Presence ; nay, as we read, ** the Heaven of Heavens cannot contain him* ; but, because God is pleased to shew himself in Heaven, in the highest Excellencies of his Divine Majesty and Glory ; and because our Saviour sits at the right Hand of his Father in Heaven, to intercede with him for us in both Natures

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But now, since God is our Father, we ought to honour and obey him ; For thus, says God, by his Prophet Malachy, || *A Son honoureth his Father : If then, I be a Father, where is mine Honour ?* And since God is our Father, we may with Comfort and Confidence, make our Addresses to him, as being assured from that near Relation we bear to him, that we shall receive, if we ask not amiss. And since God is in Heaven, he is able to answer all our Petitions ; *For whatsoever the Lord pleaseth, that doth he in Heaven and Earth.* † But then, We must not dare to utter any Thing hastily before, — seeing he is in Heaven and we upon Earth.

him

* 1 Kings xiii. 27. || Mal. i. 6. † Psal. 135. 6.

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Having now explained the Preface to this most excellent Prayer, I proceed to the Petitions contained in it, which are six; whereof, the three first respect God's Glory; and the three last, our own Good; and from this Order and Method, we ought to learn in the first Place, to seek the Glory of God, before our own Profit and Advantage.

The First Petition is this,

Hallowed be thy Name.

By the Name of God is meant, God himself; *The Lord bear thee in the Day of Trouble; the Name of the God of Jacob defend thee*.*

Secondly, By the Name of God is meant, any Attribute, or Perfection of the Divine Nature, whereby he hath made himself known unto us: Thus † *The Lord, proclaimed the Name of the Lord, The Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth.*

* Psal, 2. 1.

† Exod. 34. 6.

By hallowing is meant, the Separation of any Thing to a holy Use: LECTURE XVIII.
Thus God is said to *hallow the seventh Day.*† Or,

Secondly, The using of what is holy, with a suitable and becoming Reverence, thus, || *I will be hallowed among the Children of Israel:* So that this Petition signifies, That God, and all Things belonging to him, should be spoken of, and treated with due Reverence and Honour; and the Import of the Petition is, that God would please to make himself *known*, to be adored and glorified by the whole World; that his Power and Wisdom, and Justice, and Goodness, and the rest of his Perfections, may be more and more manifested to the World, and more and more revered by all his Creatures.

In this Petition, we pray for ourselves, that our Hearts may be right towards God, that we may at all Times hallow his Name, in our Minds, in our Words, and Actions; and that, what-

† Exod. xx. 11.

|| Levit. xxii. 32.

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ever belongs to God, may be treated by us with humble Reverence.

We pray for others, that God would work in them a just Value for his Word, Sacraments, Ministers and Houses of Prayer, that they may all be treated with a Regard suitable to the Majesty of him, to whom they belong; that neither the Glory of God nor the Gospel of Christ may be vilified or profaned, and especially that we and all others may be the happy Instruments of doing Honour to God and his Religion, by a holy and exemplary Life. *Let your Light so shine before Men that they may see your good Works, and glorify your Father, &c. †*

Our Saviour having taught us to pray for the Advancement of God's Glory in the World, directs us in the next Place to pray *that his Kingdom may come*, which is the best Means to promote his Glory.

By *Kingdom*, we are to understand the Kingdom of Grace here, and the

† Matth. v. 16.

Kingdom of Glory hereafter. Thus, || *The Kingdom of God or the Gospel, shall* LECTURE
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be taken from you. And, † The Righteous shall shine forth as the Sun in the Kingdom of their Father.

And by the coming of this Kingdom we mean, that the Kingdom of Grace may be advanced, and that the Kingdom of Glory may be hastned, that God would shortly accomplish the Number of his Elect and hasten his Kingdom, which is prepared for the Righteous from the Foundation of the World, when all Christ's and our Enemies shall be destroyed, our Sins and Troubles have a Period, and our Souls and Bodies be consummated in Glory.

When we pray then, *thy Kingdom come*, we pray that the Gospel may prevail where it is believed, and be received, where it is not ; that Christ may rule in our Hearts by his Word and Spirit, that we may willingly obey and serve him as our King ; that the Kingdom of Satan and the Power of Sin may be utterly destroyed.

|| Matth. xxi. 43.

† Mat. xiii. 43.

We

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We pray, that all the Kingdoms of the World, may become the Kingdoms of our Lord Christ, that all *Jews, Turks, Infidels* and *Hereticks* may be converted and saved among the Remnant of the true *Israelites*, and that Christ would so govern us by his Grace whilst we live, as that we may reign with him in Glory when we die, and that his Kingdom of Glory may come quickly, that his Church may be delivered from all its Enemies; that bold and insolent Offenders, may not continue to triumph in their Wickedness, to propagate their vile Notions to the Prejudice of Truth, and by their corrupt Principles and Practices to debauch the Minds and Morals of Men, that the Afflictions of the Righteous may cease, and that God may be for ever glorified in the eternal Hallelujahs of his People.

The third Petition is this,
Thy Will be done in Earth, as it is in Heaven.

Herein we pray that we, and all Mankind may be enabled by the Grace of God perfectly to submit to, and do whatsoever he has required of us in his
Word

Word, as his Will and our Duty: That we may obey him in all his Commands here on Earth, as readily and zealously as universally and constantly as the Angels do in Heaven; and though it is not possible for us in this imperfect State, exactly to imitate the Obedience of the holy Angels, yet we must pray and endeavour to be as like them as we can, in Purity and Holiness. And when we disobey any of God's Commands, or murmur at his Dispensations, our Lives contradict our Prayers; therefore we ought to say with our Hearts as well as Mouths, *I delight to do thy Will, O my God; yea, thy Law is within my Heart, * Not my Will, but thine be done. †*

* Psal. xl. 8.

† Mat. xxvi. 39.



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LECTURE XIX.

HAVING in my former *Lecture*, consider'd the three first Petitions in the *Lord's Prayer*, which immediately related to God's Glory; it remains now, to treat of those, which immediately concern our own Good: And the first of them, we have in these Words,

Give us this Day, our daily Bread.

As Man consists of two different Parts, a Soul and Body, and as we are such helpless Creatures, that we cannot of ourselves supply the Wants of either; so we are here, directed to beg of God, what is necessary for the Support of the one, and the Happiness of the other. And God is pleas'd so far to indulge

indulge our Infirmary, as to give us Leave LECTURE
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to consult the Necessities of our Bodies,
in the first Place; and accordingly,
teaches us to desire what is necessary
for the Sustenance of our present Life;
and then, Pardon of Sin, Deliverance
from Temptations, and other Spiritual
Blessings.

For it is to be considered, That
we must have wherewith to live, or we
can never perform the Duties required
of us; and yet should we understand
this Petition, only with relation to our
Bodies, and the Necessaries and Conve-
niencies of this Life; we ought certain-
ly to be careful to ask for them with this
View, that we may thereby more effectually
promote the Honour of God, and the
Good of our own Souls: *Bread* indeed, is
often in Scripture, put for all Kinds of
Provision necessary for natural Life; and
by *Bread* here, is meant, all the Necessa-
ries of our comfortable Subsistence, re-
specting our outward State; as Life, Health,
Food, Raiment, and whatever earthly Bless-
ings are necessary and convenient for us,
according to that Rank and Condi-
tion, wherein God hath placed us in the
World.

But

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But this Term *Bread*, is also used in a spiritual Sense: Accordingly Christ is called in Scripture, *The Bread of Life*; * and in the 27th Verse of that Chapter we are exhorted, *To labour for that Meat, which endureth unto everlasting Life*. So that by *Bread* is meant, not only convenient Food, and what is necessary for the maintaing of our Bodies, in this temporary Life; but likewise Grace, for the Nourishment and Improvement of our Souls, whereby we may be enabled to serve God acceptably here, and duly qualified to enjoy him for ever, hereafter.

This is what our Church understands by *Bread*; and therefore, from this Petition, *Give us this Day, our daily Bread*; She teaches us in the Catechism, to pray unto God, *That he will send us all Things that be needful, both for our Souls and Bodies*: And when we pray for *daily Bread*, We are to understand, that which is every Day necessary for our Subsistence, and convenient for our Comfort; according to that Prayer of Agar, † *Feed me with Food convenient for me*.

* John vi. 37. † Prov. xxx. 8.

We are taught here, to pray only for such Things as are useful and necessary, not for Delicacies or Superfluities; for present Supplies, not for Goods laid up for many Years: Which teacheth us to moderate our Cares and Desires after earthly Things; and dissuades from an anxious Carefulness and Solitude for Tomorrow. The great Intent of the Gospel, was to Spiritualize our Natures, by drawing of our Affections from Things below, and fixing them on Things above. Christ would not therefore, indulge us a Liberty of Praying for more than Necessaries, and only Necessaries for our present Subsistence. Is it unlawful then, to provide for the Time to come, and for the Support of our Dependents? No, by no Means: We certainly may, and ought; but our Care must be only prudent, and provident; it must not prompt us to any Evil, nor keep us back from any Good: And such a prudent Care and Foresight, is so far from being sinful, that it is commendable. The Solitude which our Saviour forbids, is that which proceeds from an immoderate Concern for the Future; when Men are uneasy and discontented; and are so very eager and industrious to increase their Store, as if they were to trust rather to their
S own

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own Care, than to God's Blessing and Providence.

But why do we every Day pray, *Give us this Day, or as St. Luke has it Day by Day our daily Bread?* Why, This is to remind us of our *daily* Dependance on God, to shew us, that every Day we stand in Need of Supplies from God, *from whom every Good and perfect Gift cometh*; and therefore, should *daily* pray to receive them: And we should likewise, beg of God to bless what we have; because, *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* †

But why is this *daily Bread*, which we are taught to Pray for, called *our BREAD*? Why, this denotes, that we ought to use lawful Means to acquire what we pray for; it must not be the *Bread* of Fraud, or Oppression; of Stealth, or Covetousness; but what is honestly got, so that we may live, upon what is truly our own: For, Though we have nothing, which we may properly call our own, with Respect to God, who gives us all our good Things, and may recall them, when he pleases; yet with respect to Men, every one has a Pro-

† Mat. iv. 4.

priety in that which God has given LECTURE XIX. him, by his Providence; or, he has acquired by his own Labour, in an honest way: And therefore, we may call it *our BREAD*, since no other Man has any Right to take it from us.

We must not fail then, to be Diligent in our respective Callings, that we may eat *our own Bread*, what we have gotten by our own Industry; and we must be content with that Portion of earthly Blessings which God allots to us; and not desire, and covet what is another Mans; for that is not ours, which God has given to another.

And when we are taught to say, *give us this Day, our daily Bread*, this should remind us of our Brethren, and to pray for the Supply of other Men's Wants as well as our own. And this Petition concerns the Rich, as well as the Poor, they are all obliged to pray for their *daily Bread*; for it is the same good Providence which maintains both: All that any of us have, is owing to the divine Bounty; and all our Endeavours would be fruitless, without his Blessing: And therefore, we must pray to God, to bless our honest Endeavours, and as in gratitude Bound, we must return him Thanks for all that we enjoy.

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The next Petition is this,

*Forgive us our Trespases, as we forgive
them that trespass against us.*

Now there are two Things observable in this Petition : The Order and the Matter of it. And as to the Order of it.

First, We may observe that after we have prayed for *our daily Bread*, we are taught to pray for the Remission of our Sins ; which Method is very proper and rational.

First, Because the Guilt of Sin often hinders us from those temporal Mercies we stand in need of. Thus, * *Your Iniquities have separated between you and your God, and your Sins have hid his Face from you, that he will not hear.* And,

Secondly, Because without pardon of Sin, our temporal Enjoyments are but Snares and Curses.

* Isaiah lix. 2.

As to the Matter of this Petition, two Things are to be considered. LECTURE
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First, The Petition itself; *forgive us our Trespases*. And,

Secondly, The Condition for obtaining this Forgiveness, and that is, *as we forgive them that trespass against us*.

By trespases are meant Sins, all Manner of Offences against God or Man; for even the Injuries we do to Men, being prohibited by the divine Laws, are Sins against God. And these in St. *Matthew* are called *Debts*; because by the Condition of the first Covenant a perfect and exact Obedience is due to the Law of God, and not being paid, we are Debtors to God, and as Debtors, are exposed to the Censure of his Law; and if the Punishment due to our Guilt be not forgiven, *We must be cast into Prison, till we pay the uttermost Farthing*, which being never able to do we must suffer eternally.

And therefore we here pray to God, to remit our Trespases, those Debts of ours which otherwise we should never be able to discharge

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And these Words,

*As we forgive them that trespass against
us,*

are added as a necessary Qualification to make us capable of this Forgiveness from God, and as an Argument or Motive to engage us to forgive those who have wronged us ; for we pray unto God to forgive us upon this Condition, and no otherwise, than as we forgive others. If therefore we forgive not others, we pray God not to forgive us, but to condemn us ; we call for a Curse on ourselves, and desire we might not be forgiven our Sins. None can offend us, so much as our Sins have offended God, and unless we forgive our Brother's Faults, God will not pardon our Crimes. We are therefore mightily concerned to forgive, lest whilst we shut up our Hearts from our Brethren, we shut out God's Mercy from us ; *for he shall have Judgment without Mercy, that hath shewed no Mercy.* †

† Jam. ii. 13.

But will our forgiving of those who trespass against us, be sufficient of itself to entitle us to God's Forgiveness? No, it will not. It is required as a necessary Condition, without which God will not be reconciled unto us; for if you forgive not your Brother his Trespases, neither will your Father which is in Heaven, forgive your Trespases. *

But then the forgiving Trespases against our selves, will not alone avail for the Pardon of our Sins: Faith and Repentance are likewise required, and our earnest Prayers to God for Forgiveness in the Name and through the Merits and Mediation of Jesus Christ our Saviour.

The Sum of this Petition is this. We must acknowledge ourselves to be sinful Dust and Ashes, guilty of innumerable Transgressions; whereby we are liable to the Wrath and Curse of God, both here and hereafter, and altogether unable to deliver ourselves out of this miserable Condition; and we must pray for ourselves

* Mark xi. 26.

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and others, that the God of all Mercies would accept of the Satisfaction of Christ our Surety, and for his Sake forgive us our Sins, whenever acted, and however aggravated, and that he would incline our Hearts to forgive those, who have injured us by Word or Deed, that our forgiving them may be an Argument to God to forgive us our Sins committed against himself.

The Sixth Petition in the *Lord's-Prayer* is ;

And lead us not into Temptation, but deliver us from Evil.

which concerns our Preservation from the Power of Sin and Satan.

To tempt, signifies to prove or try ; and by *Temptation*, is meant, such an Occasion as may try a Person's Fidelity and Obedience. Thus God tempted *Abraham*, when he commanded him to kill his Son, † Thus he tempted the Children

† Gen. xxii. 1.

of Israel, when he left the Nations among them to prove them, whether they would keep the Ways of the Lord or no, † And thus Afflictions and Persecutions, are in Scripture called Temptations, Thus, * *My Brethren count it all Joy, when ye fall into divers Temptations.* Afflictions are sent by God for the tryal of our Constancy and Sincerity in the Faith, and to our Patience and Perseverance under Afflictions is promised a great Reward in Heaven; and therefore, says St. James, || *Blessed is the Man, that thus endureth Temptation for the Sake of Christ, for when he is tried being approved, as one that loves him more than the World, he shall receive the Crown of Life, which the Lord hath promised to them that love him.*

God then tempts us for the Exercise and Improvement of our Graces and Vertues, to administer Matter for our Victory, and Occasion for our Crown and Triumph. But there are other Temptations or Tryals, which are designed to

† Judg. ii. 22, 23. * Jam i. 2. || Verse 12.

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seduce and lead us into Sin ; and thus God tempteth no Man ; but it is the Devil, who by his Art and Subtilty induces us to the Commission of evil, or wicked Men, who are his Instruments ; or our own Lusts.

And, we are commanded *to watch and pray that we enter not into Temptation*, * We are particularly exhorted to pray, that *Satan tempt us not*, † and to resist the Solicitations of wicked Men ; *If Sinners entice thee, consent thou not* § : *And to keep our Hearts with all Diligence ; for every Man is tempted*, says St. James || *When he is drawn away of his own Lust, and enticed.*

In the other Part of the Petition we pray that God would *deliver us from Evil*.

And the Evil which we here pray against, is all wicked Men, that they may not entice us to Evil, but especially the wicked one, the Devil, who is

* Matth. xxvi. 41. † 1 Cor. vii. 5. § Prov. i. 10.
|| Jam. i. 14.

the great Tempter to Sin, and the Author of all Evil.

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We pray against the Evil of Sin, and its Consequents, Damnation, which is the Wages of it ; for *the Wages of Sin is Death.* * And we pray against the Evil of Afflictions, so far as God seeth Good for us.

The full Import then of this Petition, that God would not lead us *into Temptation, but deliver us from Evil*, is this ; that God by his Providence would so order and dispose all the Occurrences of our Lives, as not to lay before us those outward Objects and Occasions, which may solicit and draw forth our inward Corruptions ; that he would neither try us himself beyond our Strength, nor permit the Devil or wicked Men his Instruments, or our own Flesh, to lead us into any Temptation or Tryal, that may be too hard for us, so as to cause us to fall. That he would be pleased so

* Rom. vi. 23.

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to restrain Satan and his Instruments, and subdue our Flesh, that we and all his People may be kept, from being tempted unto Sin; or if for our Tryal, he shall think fit to suffer us to be tempted, that he would not suffer us to be tempted above Measure, that he would be pleased to preserve us from sinning, by yielding to the Temptation; and give us his Grace, which may enable us to vanquish all the Enemies of our Salvation: That in all Afflictions from his Hand, or for his Cause and Sake, he would not leave us to ourselves, but that he would mercifully support us under them, and in his due Time deliver us out of them. In a Word, we desire that God would not bring or suffer us to be brought into such Circumstances, as may through the Lust of the Flesh, the Love of the World, or the Instigation of the Devil, endanger our Innocency here, or our Happiness hereafter. That when we are tempted, he would be graciously pleased to strengthen and succour us under our Temptations, deliver us from every evil Work, and preserve us to his heavenly Kingdom.

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The *Preface*, and *Petitions* of the *Lord's-Prayer*, being considered, what now remains is the *Doxology* which is a solemn Form of Praise and Thanksgiving to God.

And this is the Conclusion of the Prayer in these Words;

*For thine is the Kingdom, the Power,
and the Glory, for ever and ever.
Amen.*

Herein God's absolute Sovereignty, Almighty Power, surpassing Glory and Eternity is acknowledged. Creatures may have Power and Authority ; but then they derive it from God, who only is Almighty, and the supreme King over all the Earth ; and though Rule, Power and Glory, belong in some Respect to earthly Princes, yet originally, independently and unchangeably they belong only to God.

And

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And this *Doxology* was added by our Saviour to keep up in our Minds a due Sense of the Reason we have to pray unto God, and to him only, and to expect to be heard when we pray. *His is the Kingdom*, he hath all Things at his Command ; and therefore we, who are his Subjects, may depend on him as our King, for Help and Protection, *His is the Power*, he can do what he will, and therefore is able to grant all our Requests ; yea, to do for us above all that we can ask or think, for *to him Nothing is impossible* : † *His is the Glory* : We ask these Things, that the Glory of his Mercy and Truth may be the more conspicuous in granting them to us ; and the Glory of his Power and supreme Authority in effecting them for us : and since what we ask is for his Honour and Glory, we may reasonably hope it will be granted us : And all these Perfections and Prerogatives are his for ever. And therefore we have Encouragement at all Times to pray to him.

† Luke i. 37.

The Word *Amen* signifies, so be it, ^{LECTURE} **XIX.** and so it shall be: Whereby we renew our Desires of obtaining the Blessings prayed for, and express our Trust and Confidence, that God for Christ's Sake, will answer our Desires: For this, says St. John, *¶ is the Confidence that we have in him, that if we ask any Thing according to his Will, he heareth us.*

¶ 1 John. v. 14.



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LECTURE XX.

Of the SACRAMENTS.

GOD having ordained the Use of Prayer, as a Means of conveying his Grace to us.

I proceed now, to Treat of the *Sacraments*; which are the other Means appointed by God for the Conveyance of his Grace into our Souls.

For the The Word *Sacrament*, was anciently used, — *Militare Juramentum*: For The Oath which the Souldiers took, to be faithful to their Generals. And sometimes it was taken in this Sense, *Pro litis pignore*,
i. e.

i. e. for Money deposited as a Pledge, by those who were in Suit at Law, that they would answer the Action: And this Word is not unfitly applyed in the Church, to those Institutions which go under that Name: For, by the Sacraments, as it were by solemn Oaths, we are bound to observe, what is promised and required in the Covenant, on our Parts; and the same are to us, as Pledges, and as Assurances from God, to perform his Part of the Covenant, and bestow that Grace, which he has promised us: And therefore, though the Word Sacrament be not expressly found in Scripture, yet the Things thereby designed, being found there, it may properly, and conveniently be used.

Now our Catechism teaches us, that there are only, *Two Sacraments which Christ hath ordained in his Church, as generally necessary to Salvation, viz. Baptism and the Lord's Supper.*

The common Notion is, That all the Sacraments flowed out of the Side of our Lord; and from thence issued only Water and Blood; Water, as the Matter of Baptism, and Blood, of the Eucharist.

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Indeed, If the Word *Sacrament*, be taken in a large Sense, for any holy Rite, or Mystery, there may be many; but strictly, and properly taken, the Church never owned above Two only: and these Two, *Baptism*, and the *Lord's Supper*, were only instituted by our Lord, that the Number of the *Sacraments* of the Gospel might correspond to the Two of the Law, *Circumcision* and the *Passover*; or rather, because these Two are sufficient.

And Christ was pleased himself, to appoint these two Rites, because of their great usefulness to his Church: For tho' they are not Actions, like Moral Duties, good in their own Nature; but only good and obligatory upon us, because commanded; yet, by Virtue of God's Grace, and Blessing accompanying them, they make us better by the doing them.

These two *Sacraments*, assure us of all God's Graces, As of Regeneration, and Ingrafting into Christ; so of our Growth and Continuance in him. And as in the natural Life, we need no more but to be born, and then to have this Life preserved; so our Birth in Christ, being re-presented

presented by *Baptism*, and our Nourishment after that New-Birth, by the *Lord's Supper*; there is no need of any other *Sacraments*.

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This Word *only*, is added on purpose, to exclude those other five pretended *Sacraments*, of the Roman Church: *viz. Penance, Matrimony, Confirmation, Orders, and Extream Unction*; with Antiquity we justly disown, these five to be proper *Sacraments*; though as to the Things themselves, we retain, and make use of them all, but, *Extream Unction*; to such good Ends and Purposes as they serve for. *Baptism*, and the *Lord's Supper*, are the only two *Sacraments*, strictly speaking, as we shall see more clearly when we come to examine the Definition of a Sacrament. And,

They are said to be, *Generally necessary to Salvation*: Because, all Persons, of whatever Rank or Quality soever, are obliged to receive them, except those that are incapable, and have not an Opportunity: They are the ordinary Seals, by which God hath promised to convey and assure Christ's Merits unto us, and commanded us, this Way to receive them.

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By Baptism, we are admitted into the Pale of Christ's Church, out of which there is no Promise of Salvation; and the Sacrament of the Lord's Supper, is a means of receiving that Grace, which by Baptism we had the promise of; and where these two Sacraments may be had, it is not to be expected that those can be saved without them, who slight, or, willfully neglect them.

But let us now go on to enquire what a Sacrament is; and our Church, in her Catechism, thus defines it, *It is an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means, whereby we receive the same, and a Pledge to assure us thereof.*

In this Definition of a Sacrament, we have the general Nature, the Author, and the Ends of it.

As to the general Nature of a Sacrament, it is an outward visible Sign of an inward and spiritual Grace. So that in a true proper Sacrament, there must be a Sign, and the Thing signified; an outward and visible Sign, as Water in Baptism; and Bread, and Wine in the Lord

Lord's Supper; and an inward and spiritual Grace, signified and conveyed by those Signs: As, by Water, the washing of Regeneration; and by Bread and Wine, the Body and Blood of Christ. Water, Bread, and Wine, are outward visible Things, obvious to the Senses; but the Grace which God bestows upon us, in the due Use of these external Signs and Elements, is not discernable by the Eye of Man; and therefore, we call it inward or invisible, and it is represented by these Signs, and sealed unto the Soul, and therefore we call it *spiritual*.

Secondly, Another Property of a true Sacrament is this, It must be instituted, and ordained by *Christ himself*. No one else has any Power and Authority, to make or appoint a *Sacrament*: For, no one else can bestow those Graces that are conveyed and sealed in the *Sacrament*; and therefore, He, and no other, must be the ordainer of it. And Christ instituted *Baptism*, and the *Lord's Supper*; accordingly we read * *That He Commissioned his Apostles, to go*

* Mat. xxviii. 19.

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and teach all Nations, baptizing them, in the Name of the Father, and the Son, and of the Holy Ghost: And for the Lord's Supper, we have his express Command for it. *This do, in Remembrance of me.*

And as for the End and Design of a Sacrament, it is to be a Means, whereby, to convey that spiritual Grace, that is there signified, and a Pledge to assure us thereof. Thus, Water in Baptism, is by Christ appointed as a Means of our spiritual Regeneration, and a Pledge to assure us of it, If we answer our *Baptismal Obligations*, in performing the Conditions of it, which are Faith, Repentance, and Obedience. Thus *Bread and Wine*, in the *Lord's Supper*, is appointed by Christ, as a Means of strengthening and refreshing our Souls; and as a Pledge to assure us of the Pardon of our Sins; of our Peace and Reconciliation with God, and of all the Benefits of Christ's Passion.

1 Cor. 11. 24, 25.

What-

Whatsoever grace God is pleas'd to LECTURE XX.
give us, he ordinarily gives it, in the
Use of those Means which he has ap-
pointed; and which therefore Operate
upon us, not by any Power in them-
selves; for Water, Bread, and Wine,
have not any inherent Vertue in them-
selves to produce Grace in us, but being
appointed by Christ, as a Means of
conveying his Grace to us, and as Pled-
ges to certify us of his Favour, by Vir-
tue of his Ordination and Appointment,
they not only represent, but exhibit to
us the Benefits intended by them.

We grant then the *Sacraments* are not
meer signs, but efficacious to work Grace,
if they be rightly used by the Power and
Operation of the Spirit. But they do
not confer Grace *ex opere operato*
by the meer Work done or sacramental
Action; for the *Sacrament* did not con-
fer Grace upon *Judas*, nor did *Simon*
Magus, receive Grace by Baptism, || By
one Spirit, says the Apostle, are we

|| 1 Cor. xii. 13.

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all baptized into one Body ; and likewise in the Eucharist have been made to drink into one Spirit ; which Spirit in the due Use of the Sacraments, Christ our Head communicates to all the living Members of his Body to give them spiritual Life and Nourishment, and the Sacraments become effectual Means of Salvation, to such only as by Faith receive them ; and therefore, says St. Peter, † Baptism doth save us, not MERELY as it is the putting away of the Filth of the Flesh, but as it is the Answer or Stipulation of a good Conscience towards God : And St. Paul advises us to examine ourselves, and so to eat of the SACRAMENTAL Bread, and drink of that Cup ; for he that eateth and drinketh unworthily, eateth and drinketh his own Damnation. 8

Having now considered the Nature of of a Sacrament, which consists in an outward visible Sign, of an inward spiritual Grace, and shewn that it must have Christ for its Author, and that the End

† 1. Epist. iii. 21.

8 1 Cor. xi. 28, 29.

and Design of a Sacrament is not only ^{LACTUAL} to be a *Means* of conveying that spiritual ^{XX} Grace to us; but also a *Pledge* to assure us of it, and having shewn that Baptism and the Lord's-Supper have all the Conditions required to make a Sacrament. and that they are generally necessary to Salvation.

I proceed to examine those other five pretended *Sacraments*, which the Church of *Rome* has added to these two, and to shew that they neither do, nor can deserve that Name.

In every *Sacrament*, (according to the Definition of it by our Church, and the proper Acceptation of the Word in Divinity) there are five Conditions required.

First, That it be instituted by Christ himself.

Secondly, That it have some sensible Element or Sign.

Thirdly,

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Thirdly, That it have the Promise of God concerning saving Grace and eternal Life added to the Sign.

Fourthly, That it represent, and to worthy Receivers seal and apply Christ and the Benefits of the New Covenant.

Fifthly, That it be given to the whole Church, to continue to the End of the World.

But these Conditions agree only to those two Sacraments, of Baptism and the Lord's Supper; not to Confirmation, Penance, Orders, Matrimony and extream Unction. And,

First, As touching Confirmation; we own it to be an Apostolical Rite; and as such, it is retained and practised by us: But then, it is at most but an Apostolical Ceremony; and was never of Christ's Institution, nor ever commanded by him to be used. He neither appointed any such Sign, nor made it either the Means of conveying any special spiritual Grace to us, or a Pledge to assure us of it.

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As for Penance, if publick, it is confessedly a part of Church Discipline, and is enjoyed in some Cases of notorious, open and scandalous Offences: But we do not with the Church of *Rome* exact from People, that needless or indeed impossible Task of a particular Confession to the Priest of all private Sins, as absolutely necessary to Salvation; nor oblige them to mumble over so many *Pater-Nosters*, or *Ave-Marias*, without either Understanding or Devotion; nor do we impose upon them such external Hardships and Drudgeries, which signify very little to amend the Soul, but rather tend to destroy it, by leaning on such Formalities; but as the Scripture enjoins, we press them to the necessary Duties of sincere Repentance and Amendment; without which they have no Grounds to hope for Pardon: And we advise them, when they find their Consciences burthened or perplexed, to impart their Condition to the Minister for Direction and Comfort.

But we can by no Means own Penance to be a Sacrament, it having no outward visible Sign appointed by Christ, nor any Words of its Institution in the Gospel,

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Gospel, nor any inward Grace particularly annexed to it. A true Penitent indeed may for his Comfort and Satisfaction, desire to be absolved by his Minister; and Doubtless the Absolution he receives from him, will be ratified in Heaven; But then the Pardon of his Sins is owing to the Mercy of God, upon his sincere Repentance, and not to be ascribed to the Sentence of the Priest.

Thirdly, Nor do we attribute the Title of Sacrament to holy Orders. Ordination indeed is a divine Institution, and we Question not but that the Grace of God accompanies this Ordinance, and the discharge of those Offices which are performed in Consequence of it; but then it is not lawful for any Person to minister in holy Things, if not duly called to the Work of the Ministry; and therefore Holy Orders cannot be a Sacrament, because they belong not to the whole Church, but to some Particulars; and we acknowledge they ought to be undertaken and conferred with the greatest Caution, Reverence and Solemnity, both in the Ordainers, and those ordained.

Fourthly,

Fourthly, Touching Matrimony, tho' we grant it to be an honourable State, instituted by God in *Paradise*, and with the Apostle judge it *to be honourable in all Men*, and that the Ministers of the Gospel may lawfully enter into that State as well as other *Christians*, St. Peter himself, being a married Man, and others of the Apostles, as St. Paul intimates, in these Words † *Have we not Power to lead about a Sister, a Wife, as well as other Apostles and Cephas*; yet we cannot look upon Matrimony as a true and proper Sacrament; for it neither confers any Grace where it is not, nor encreases it, where it is; and we cannot but admire the Church of Rome should at the same Time advance it to a *Sacrament*, and yet so severely prohibit all her Clergy the use of it, and reckon them Persons of the greatest Sanctity, that make Vows against it.

Lastly, As for extream Unction, this has indeed an outward, visible and

† 1 Cor. ix. 5.

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material Sign, which is Oyl; but not being of Christ's Institution; it can therefore be no Sacrament, for Christ only is and can be the Author of a Sacrament. And as extream Unction is practised in the Church of Rome, it has no Warrant from Scripture; for the Anointing mentioned in St. James, * was intended for the Recovery of bodily Health; and if the Sickness were inflicted for any particular Sin committed; the healing of the Sickness was a Token that the Sin also was pardoned; because till the Sin was pardoned, the Disease could not be removed; but this Usage seems to have ceased with the Gift of Miracles.

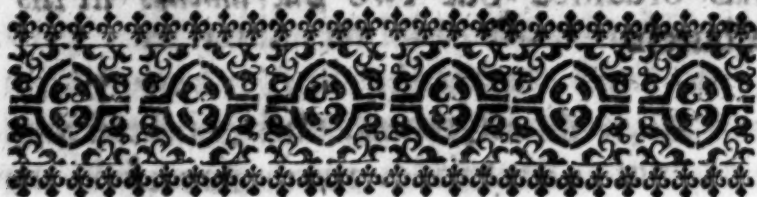
But now extream Unction is not used by the Papists, but in *Articulo Mortis*, at the Point of Death, when they perceive no Hopes of Recovery; and as there is no Command of God for this Ceremony, so neither any Promise of spiritual Benefit thereby. And thus we see by the Definition of a Sacrament, that neither Confirmation, Penance, Or-

* Chap. v. 14.

**ders, Matrimony, nor extream Unction, LECTURE
can deserve that Name ; and that Christ. XX
has ordained but two Sacraments in his
Church.**



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HAVING discoursed of the Sacraments in general, come we now to consider them in particular.

The last Question was concerning the two essential Parts of a Sacrament. viz. *The outward visible Sign, and the inward spiritual Grace*; without either of which, it is no Sacrament at all, properly so called.

What we are next to enquire into, is the essential Parts of a Sacrament, with Respect to Baptism. And,

First, The outward visible Sign or Form of Baptism, is *Water*, wherein the Person is baptized in the Name of the Father,

Father, and of the Son, and of the Holy Ghost. LECTURE
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What is here observable; is,

First, The Element and outward Sign, by which Baptism is administered, and that is, Water.

Secondly, Here is the Manner of Performing it, in the Word Baptize; which admits of either Dipping or Sprinkling.

Thirdly, Here is the form of Baptism, in the Name of the Father Son, and Holy Ghost. And,

First, Baptism is the Sacrament of our New and Spiritual Birth, by which we are admitted into the Communion of the Christian Church, and the Elements or outward Sign, by which this Sacrament of Baptism is administered, is Water: By the outward Washing whereof our inward Washing from the Guilt of Sin, to which Punishment is due; and from the Defilements of Sin, by which we grow Loathsome in the Eyes of God, is by the Blood and Spi-

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rit of Christ; both clearly Exhibited,
and certainly sealed to us. † Then Pe-
ter said unto them, Repent and be Baptiz'd,
every one of you, in the Name of Jesus
Christ; for the Remission of Sins, and
ye shall Receive the Gift of the Holy Ghost:
for the Promise is unto you, and to your
Children, and to all that are afar off,
even as many as the Lord our God shall
call. So that the washing of Water by
our Lord's Institution does not only re-
present the powerful washing away of our
Sins, by the Blood of Christ; but also
confirms and visibly seals the Promises
of Regeneration and Adoption.

That it is necessary to enter into the visible Church by Baptism is plain, from what our Lord declares to *Nicodemus*, *|| Except a Man be born of Water, he cannot enter into the Kingdom of God. And he commanded his Apostles, to baptize all Nations; ° And Philip having received the Eunuch's Confession of his faith in Christ, * they went both into the Water, and he baptized him: And all that were*

† Acts i. 38, 39. || John iii. 5. * Mat. xxviii. 19.

By which we grow up in the
 Eyes of God, is by the Blood and Spi-

converted, and received into Christ's Church, were in as much as it was the necessary Means of their Admission into it, immediately baptized. When the holy Ghost had descended upon *Cornelius* and his Friends, and they had been thus baptized with the Spirit, *St. Peter* afterwards baptized them with Water: Can any Man, says he, forbid Water, that these should not be baptized, which have received the holy Ghost as well as we? † This may suffice to evince the Necessity of Water-Baptism.

Now Water, which is the Matter of Baptism, has a natural Fitness in it to express the Mysteries thereby signified; For

First, Water is a necessary Element; the natural Life of Man cannot be without it: And the Blood of Christ is as necessary to his spiritual Life.

Secondly, Water is a refreshing Element. The Thirst of the Body cannot

† Acts x. 47.

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being quenched but by Water, or that which Proceeds from it; whence as the Height of Misery is described by a barren and dry Land, where no Water is; so the Thirst of the Soul cannot be quenched, but by the Blood of Christ.

Thirdly, Water is a common Element, easy to come by, without cost. Any may go to the River and drink. So the Blood of Christ is offered to all; every one that believeth, may lay claim to it, and have an Interest in it. And therefore, says the Prophet *Isaiah*, || *Ho! he that thirsteth come and drink freely.*

Again, Water is a copious Element; there is no less in the River for thy drinking of it, so is the Blood of Christ an inexhaustible Fountain of Grace and Salvation. Of this Fullness we may all receive, and yet he be never the more

Secondly, Water is a refreshing Element. The Thirst of the Body cannot

† Psal. lxi. 1.

|| Chap. iv. 1.

empty. Whence the Scripture speaks LECTURE
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of plenteous Redemption.

Lastly, Water is a purifying Element, and in that Respect very fitly resembles the Blood of Christ; for, *the Blood of Christ cleanseth us from all Sin.*

But above all, we must regard God's own Institution. And he has ordained and appointed the Element of Water to be made use of in the Sacrament of Baptism, and a Blessing accompanies his own Institution; it being his Word and Appointment, that makes this outward Sign significant, and so constantly to be used in the Sacrament of Baptism.

Having shewn that there is a natural Fitness in Water, the Matter of this Sacrament of Baptism, to express the Mystery thereby signified, and that the Element of Water is a necessary Part of this Sacrament, it being of divine Institution and designed to repre-

* John i. 7.

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sent our spiritual Cleansing by the Blood of Christ; that as our Bodies are cleansed from their Pollutions by Water, so are our Souls purified from Sin by Christ's Blood, I proceed,

Secondly, To consider the manner of baptizing, or the Ceremony that is used in administering the Sacrament, which is Dipping or Sprinkling.

Our Church makes the Action indifferent, whether it be Dipping or Sprinkling; and this is to be regulated by Charity, according as the Circumstances of the Person or the Country will admit.

It must be confessed, that in the primitive Times, and in those hot Countries where the Gospel was first preached, Baptism for the most Part was administered by Dipping or Plunging the Person who was baptized, into Water; when the greatest Part who were baptized, were *adulte* or grown in Years; and this Ceremony of washing with Water, was the usual Way among the *Jews* of receiving Proselytes, to denote to them their forsaking and washing off from

from them all their former *Heathenish* Practices: And from thence, it was introduced by our Saviour into his Church, as the Ceremony of initiating his Disciples.

But when the Gospel was spread into colder Climates, and the Persons to be baptized were the Children of believing Parents, many of which for a great part of the Year, could not be dipped in Water without the hazard of their Lives, sprinkling instead of dipping was thought sufficient: to which that Place of the *Hebrews*, † gives Countenance, where mention is made of the *Blood of Christ*, and the *Blood of sprinkling*, and likewise that of *St. Peter*, || *sprinkling of the Blood of Jesus Christ*. The Apostles here apply the Purification under the Law by sprinklings, to the spiritual cleansing of us from our Sins; and this Analogy between the sprinkling of the Water in Baptism, and that sprinkling of the Blood of Christ, by which we

† Chap. xii. 24. || 1 Epist. i. 2.

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are cleansed from our Sins, seems to give the Church a sufficient Latitude to administer this Sacrament in any of these Ways: And the Law of Charity requires, that in these cold Countries the Church, should as it has done, and continues to do, make choice of sprinkling, rather than of a total Immersion.

And indeed this Custom of sprinkling, is of great Antiquity in the Church, as appears from St. Cyprian, who in his Seventy Sixth Epistle, writes in Defence of it; and tho' Novatian had not been washed, but only sprinkled upon a sick Bed, yet St. Cyprian objected not against his Christianity upon that Account; but declares that as far as he was able to judge, all such Baptisms were perfect, where there was no Defect in the Faith of the Giver or the Receiver: For the Contagion of Sin was not washed away as the Filth of the Body is, by a carnal and secular Washing. There was no need of a Lake to wash and cleanse it. *Aliter pectus credentis abluitur; aliter mens hominis per fidei merita mundatur.* The Heart of a Believer is otherwise washed. The Mind of a Man is cleansed by the Merit of Faith.

In the Sacraments of Salvation, when Necessity requires, God grants his Indulgence by a short Way of performing them; and the Water of sprinkling being in Scripture called the Water of Purification, he concludes that the sprinkling of Water was as effectual as washing. And, *Tertullian* † is thought to allude to the Allowance of sprinkling in extraordinary Cases, when speaking of Mens pretending to be baptized without true Repentance, he says, no Man would grant such false Penitents so much as, *aquæ Unam asperginem*, one sprinkling of Water: And it is not improbable, that the Apostles themselves used sprinkling as well as dipping, since we read of some baptized by them in Houses as well as Rivers. ‡

In a Word,

Baptism was usually performed by Immersion, or dipping the whole Body under Water, to represent the Death and Burial and Resurrection of Christ toge-

† *Tertullian de Penitentia, Cap. 6.* ‡ *Acts x. 47.*

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ther; and therewith to signify the Person's own dying unto Sin, the Destruction of its Power, and his Resurrection to new Life. St. Paul, plainly refers to this Custom † *We are buried with him by Baptism into Death: That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

But though Dipping was most commonly practised in the Primitive Times, yet, Aspersions or Sprinkling, was allow'd in some extraordinary Cases; as in the Case of *Clinicks*, or such, as by Reason of Sickness, were baptized by Aspersions or Sprinkling, upon a Sick-bed; and this was never disputed against, as an unlawful or imperfect Baptism, but owned to be of equal Validity and Efficacy with the other.

Another Case in which Sprinkling was accepted instead of Immersion, was, in Times of Difficulty, when a sufficient

† Rom. vi. 4.

Quantity of Water could not be procured: As when a Martyr was to be baptized in Prison; or was to baptize any other, under such a Confinement Tho' to baptize then, by Immersion, was the ordinary Practice of the Church, yet, she dispensed with this Rule, upon Reasons of Necessity or Charity. In Case of Sicknes, or where there was a Scarcity of Water, that excellent Rule was allowed to take Place; *I will have Mercy and not Sacrifice*

And the Church, having sufficient Authority from Scripture, and the Practice of the primitive Christians in warm Countries in extraordinary Cases, does in colder Regions, think fit in Charity, to admit Members into her Communion by Sprinkling, instead of Dipping. And without doubt either of these Ways fully answer the Primary End of Baptism, which is to purify the Soul and not the Body, By washing away Sin.

I come next to the Form of Baptism.

In

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In the Name of the Father, Son, and holy Ghost; according to Christ's Commission †

Which Form being appointed by Christ is necessary to be used in the Administration of this Sacrament, by Virtue of his Appointment and Institution, and should these Words be left out, the Baptism is null.

Now, these Words, *In the Name of the Father, Son, and holy Ghost*, signify.

First, That what the Minister does, is not of, or from himself, but by Commission from, and in the Name, and by the Authority of the whole Trinity. And,

Secondly, That the Person Baptized professes the Faith of the Father, Son, and holy Ghost, and gives himself up as a willing Disciple, and Obedient Servant to these three Persons, to be taught by

† Matth. xxviii. 19.

them in the Mysteries of this Religion, and to live by their Rules and Directions. LECTURE
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But was no other Form of *Baptism* ever used? In the Apostles Time, do we not read of some that were baptized in the Name of the Lord Jesus?

True: But, all that this implies is, That they were baptized into the Faith of Christ; and this they might be, and no doubt were, in the Words appointed by Christ himself.

The Fathers did not understand those Passages of Scripture, which speak of baptizing in the Name of *Jesus* or *Christ*, as new Forms of baptizing, different from the original Form, delivered by Christ. But to be baptized into *Christ Jesus*, was understood by them, to be baptized according to the Command of *Jesus Christ*; i. e. In the Name of the Father, and of the Son, and of the holy Ghost. And the Catholick Church

† Acts ii. 38.

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has, in all Ages, been very careful, not to vary, in the least, from this Form of Baptism, which was given us by our Lord.

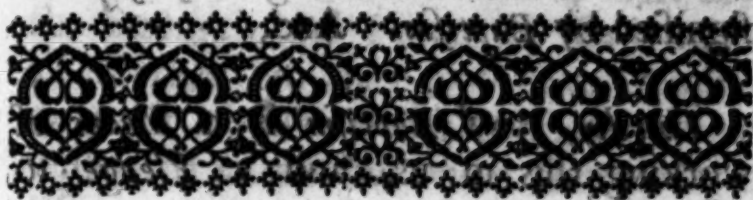
I shall only observe farther, That the Person to be baptized, was in the primitive Times dipped three Times. And therefore, says Tertullian, *|| We dip not once, but three Times, || at the Naming of every Person of the Trinity.* Two Reasons are commonly assigned for this Practice.

First, That it might represent, Christ's three Days Burial, and his Resurrection on the third Day.

Secondly, That it might represent their Profession of Faith in the *holy Trinity*, in whose Name they were baptized.

|| Tertul. Cont. Prax. Cap. 26.

LEC-



LECTURE XXII

HAVING in my last *Lecture*, considered both the Matter, and the Form in *Baptism*; the Matter or outward Element, wherein the Person is baptized, which is *Water*; and the Form of Words, which Christ has appointed to be used in the Administration of this Sacrament, viz. *In the Name of the Father, and of the Son, and of the holy Ghost.*

I proceed now to the inward Part, or Thing signified in *Baptism*, which is, *A Death unto Sin, and a new Birth unto Righteousness.* For the full understanding of which, I shall shew,

First, What is meant by this *Death, and new Birth.*

Secondly,

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Secondly, How this Death unto Sin, and a new Birth unto Righteousness, are signified by Baptism. And,

Thirdly, How Baptism is a Means of working this in us, and a Pledge to assure us of it.

First, By a Death unto Sin, We are to understand, a getting out of the Power, and from under the Guilt and Punishment of Sin: For, he that liveth unto Sin, or in whom Sin Reigns, is the Servant of Sin, subject to its imperious Dictates and Commands, and his very Service binds him over to Punishment.

Now every Man living, considered in his natural Estate, without the Grace of Christ, hath neither Strength to avoid Sin; nor Means to escape Punishment: But *Death unto Sin* is the getting out of this miserable Bondage, and being rescued by Christ from this Necessity of continuing in Sin, and consequently from those Punishments which are due to it.

This

This *Death unto Sin*, is that, which is ordinarily called Mortification, whereby the Strength and Power of Sin is mortified, that Sin may not have Dominion over us, who being baptised, are not under the Law; But under Grace; i. e. We are not under the Pædagogy of the Law, which gives the Knowledge of Sin, but not sufficient Strength to mortify it; but under that Oeconomy of Grace, which affords that Spirit of Life in Christ Jesus, which frees us from the Law of Sin and Death: And this *Death unto Sin*, is effected by a *new Birth unto Righteousness*; by which *new Birth unto Righteousness*, we are to understand, that which is called Sanctification, or Vivification; which is the Performance of those Actions of living Men, that are quickned by the Spirit; who by his Influences, are animated to a Life of Holiness, and new Obedience.

And it may Well be called, a *new Birth*, because, it proceeds from a new Principle, and has new Effects: the Principle is here good, and therefore, what flows from it must be good also; the Principle that moves the *Christian*, is not
X the

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the Will of the Flesh, or his corrupt Heart, but the sanctifying Grace of God. The Author of this Life, is *not Nature* but the *holy Spirit*; and therefore, the Fruits he produces are new; such as, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*; opposite to the Works of the Flesh, *Adultery, Fornication, Uncleanneſs, Enviousneſs, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like*. And they that are truly Chriſt's followers, have crucified the *Fleſh*, with its Affections and Luſts. If then, we pretend to live in, and by the, Spirit, we muſt alſo *walk in the Spirit*; according to the Motions not of the *Fleſh*, but of the *Spirit*, which holy Spirit is given in *Baptiſm*, which is called the waſhing of Regeneration; and our Lord himſelf, who Inſtituted *Baptiſm*, tells us, * That *We are regenerated, or born again, of Water, and the holy Ghoſt*.

John 3. 5.

II. Let

II. Let us enquire how this *Death unto Sin, and new Birth unto Righteousness*, are signified by *Baptism*.

To which End, we must consider, That the ancient Manner of baptizing, was to put the Person baptized under Water, and then to take him out again; which was a significant Emblem of Christ's Death and Resurrection; and likewise, of our dying with him unto Sin, and rising again, unto *Newness of Life*. And therefore, says the Apostle,† *We are buried with Christ, by Baptism*; being Plunged under the Water into a Conformity to his Death, and to the Burial of his Body under the Earth, that like as Christ was raised up from the Dead, by the glorious Power of the Father; even so we also, who are dead to Sin by our *Baptism*, should rise with him, and *walk in Newness of Life*. But,

† Rom. vi. 4.

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III. I am to shew, How *Baptism* is a Means of working in us *this Death unto Sin, and new Birth unto Righteousness, and is a Pledge to assure us of it.*

And this will appear, from the End, and Design of Christ's Institution of this *Sacrament*. For Christ appointed this *Sacrament*, as a Means of conveying that spiritual Grace, by which our *Death unto Sin* is procured, and our cleansing from the guilt of Sin, and from the Strength and Power of it, is more immediately effected. And if so, Then doubtless, it must be a *Pledge to assure us of it*: For, since Christ has ordained *Baptism*, as a Means whereby to bestow his Grace upon us, if we perform our ; Part of the Covenant, we may depend upon it, that he will not fail on his Part but infallibly assist the baptized Person with his Grace, to improve him in Virtue and Goodness, and to enable him, if he co-operates with it, to perform such a sincere Obedience, that God will accept and reward too.

How

How shall we then, who have died to Sin by our *Baptism*, or Entrance into the *Christian Covenant*, live any longer therein? Indeed, all Mankind before *Baptism* were dead in Trespases and Sins; every one may say with *David*,† *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me.*

By the Transgression of our first Parents, Sin entred into the World, and ever since, we are Born with strong Inclinations to it, as that which is most agreeable to our corrupt Natures. And as we are by Nature born in Sin, our Nature from its first Conception, being corrupted with it; so are all Men by Nature the Children of Wrath; continually subject to God's Wrath, and all the dismal Effects of it; all Sin being odious to God, and deserving of his Punishment. But in our *Baptism* it is, that Christ gives us Strength to enable

† Psal. li. 5.

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us to get out of that servile and dangerous Estate we were in by Nature; for, as it follows, *We are hereby made the Children of Grace*; as being admitted into Covenant with God by *Baptism*, incorporated into his Family, and renewed or regenerated by the holy Ghost; cleansed from our Sins by the Blood of Christ, which alone hath Virtue to Purge from Sin, and from Uncleaness; entitled to the Favour of God, and made *Inheritors of the Kingdom of Heaven*; so that we are by being baptized put into a State of Salvation, and become *Children of Grace*, and because *Children*, therefore *Heirs*, *Heirs of God*, and joint *Heirs with Christ of the Kingdom of Heaven*. * For, according to his Mercy, † he saved us by the washing of Regeneration, and renewing of the holy Ghost, conferred upon us in Baptism, for the Merits of Christ Jesus our Saviour; that being justified by his Grace, we should be made *Heirs according to the Hope of eternal Life*.

* Rom. viii. 17.

† Tit. iii. 57.

Now

Now there are two Qualifications requisite in those who are thus baptized, which are *Faith*, and *Repentance*; *Repentance, Whereby they forsake Sin*; and *Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.*

Repentance is a necessary Condition, in all that ask Baptism for themselves, for it is that which disposes and qualifies them for God's Forgiveness, and renders them capable of his Mercy. And therefore, St. Peter exhorts the Jews, *† To repent and be baptized everyone of them in the Name of Jesus Christ for the Remission of Sins.* And this Repentance, which is a necessary Qualification for Baptism, must be such as produces a change of Heart and Mind, which must shew itself in a change of Life and Manners. It must be such a Repentance as not only excites our sorrow for sin, puts us upon confessing it, and resolving against it; but engages us sincerely and actually to forsake it; so that though

† Acts ii. 38.

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through weakness or surprize we fall in-
to sin, yet wilfully and deliberately we
will not commit it, nor obstinately per-
sist in it ; *It shall never reign in our
mortal Bodies.*

Secondly, The other Qualification for
Baptism is, *Faith, whereby they stedfast-
ly believe the Promises of God made to
them in this Sacrament.* And accordingly
when the Eunuch applied to Philip to bap-
tize him, the Answer he gave him was, *If
thou believest with all thine Heart, thou
mayst be baptized ;* and upon the Eunuchs
declaring that *he believed Jesus Christ to be
the Son of God,* Philip instantly bap-
tized him. †

In the first planting of the Gospel,
when the World was divided into *Jews* or
Gentiles, it was necessary not only that Re-
pentance should be required of them for
their past Sins, but that they should profess
their Faith in Christ, before they were by
Baptism received as visible Members of

† Acts viii. 38.

Christ's Church. And so it is our Church's LECTURE XXII. practice towards any converted from *Judaism* and *Gentilism*, or brought up by their Parents unbaptized; that such should give an Account of their Faith, before they be baptized.

And by *Faith* in *Christ*, we are to understand not only the Belief of the Articles of the *Christian* Faith contained in the Apostle's Creed, but more especially, of the Promises of God made in *this Sacrament*, which are pardon of past Sins, Grace to avoid sin for the future, and to enable them to live a Life of Righteousness; and these Promises are to be stedfastly believed, and with great Reason too, because they are the Promises of God, in whom there is *no Shadow of change*, who is *Almighty*, and therefore able to make Good what he hath promised, and who is *Truth itself*, and therefore will not deceive us.

But we are to remember that these Promises are made upon the Conditions of *Faith* and *Repentance*; so that no one but the true penitent Believer can lay Claim to them, and to such these Promises are made and sealed in this
Sacra-

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Sacrament: But if actual Faith and Repentance be required of those who are to be baptized, *why then are Children baptized, when by Reason of their tender Age, they cannot repent and believe?* The Answer is, because *they Promise both Faith and Repentance by their Sureties, which Promise when they come to Age, themselves are bound to perform.*

But can Children be obliged, where they do not actually consent? Yes, it is plain, that they may: For Children were taken into Covenant under the Law; Their Want of Knowledge did not render them incapable of that Priviledge. And therefore says Moses to all the People, *† Ye stand this Day all of you before the Lord, your Captains of your Tribes, your Elders and your Officers, with all the Men of Israel, your little ones, that thou shouldst enter into Covenant with the Lord thy God..*

And it is evident, that among the Jews their Children were circumcised on

† Deut xxix, 10, 11.

the eighth Day, and that according to God's own Appointment ; and ours are as capable of *Baptism* the Seal of the *Christian* Covenant as theirs were of *Circumcision*, the Seal of the legal Covenant. And it would seem very hard that *Christian* Children should be debarred the Privilege of being admitted into the Church, when the *Jews* Children were not debarred this Privilege, and when our Infants are as capable of covenanting as theirs were. But,

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Secondly, The Covenant belongs to the Children of believing Parents, as well as to themselves ; for thus says St. Peter † *The Promise is to you, and to your Children* : And if they have a Right to the Covenant, why not to the Sign of it ? If the Children of believing Parents have not the Privilege of being admitted into Covenant with God, then were they *unclean*, says St. Paul, || but now as born of believing Parents are they *holy*.

† Acts ii. 39.

|| 1 Cor. vii. 14.

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In the Apostle's Time, the general Practice of the Church, was to Baptize Christian Children, when they would not the Children of those Parents, which were both *Heathens*; as counting it reasonable to presume, that the *Christian's* Child should be brought up in the Knowledge of the *Christian* Religion; which could not be presum'd of the *Heathen's* Child, unless taken out of the Parents hand. And the *Christian's* Children are said to be *Holy*, and the Children of *Heathens* *unclean* upon this Account, because the Former were admitted to Baptism, the other not.

And certainly since the Apostle says, that the Children of a believing Parent are *holy*, we must from thence infer that either they were actually within the Covenant of Christ, or at least that they had a Title to enter into it.

Thirdly, We read that the Apostles baptiz'd whole Housholds; and it is not to be suppos'd, there was never a Child in those Families: and that our Lord commanded them to Baptize all Nations, and without doubt the Children therein, since

since no exception is made to the contrary. LECTURE XXII.

In a Word, it was very well known, to the whole Nation of the *Jews*, that the Infants of Profelytes to their Religion, were us'd to be Baptiz'd. So that when Christ instituted Baptism for an Evangelical *Sacrament*; whereby all should be admitted into the Gospel covenant: There was need of a plain Prohibition, that Infants should not be Baptiz'd, if Christ would not have them Baptiz'd; there was no need of an Express precept to Baptize them, for since it was common before, for the whole Nation of the *Jews*, to Baptize them: had Christ intended to have that Custom abolish'd, it is reasonable to presume he would have openly forbid it; therefore his Silence, and the Silence of the Scripture in this Matter, is a Confirmation of the receiv'd practice.

Now the Proxies or Sureties in Baptism, are the Child's Substitutes, and the Child promises by them, what he must be suppos'd, and would be oblig'd to say, if he was of Age to speak for himself

And

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XXII.

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And

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And it is an Act of great Charity in them, to get an early Interest for the Child in the Mercies of the new Covenant, which cannot be had without undertaking the Conditions of it. And when the Child comes to Years of Discretion, if he consents to that Solemn Vow and Promise, which his Sureties made in his Name at his Baptism, he then stands bound equally to repent, and believe, and obey God's commandments. And whensoever he fails in the Performance of his Vow, he becomes guilty of Perjury; If he disclaims his baptismal Obligation, he forfeits all those Blessings which God was ready to have bestowed upon him, he renounces all Right, Title, Claim or Interest in the Promises of Christ, and the Covenant made on his Behalf will be void; he must not expect any Grace or strength from Christ against Temptations, and so is left in the power of sin and Wickedness, and continually exposed to eternal Destruction.

That we may therefore reap the Benefit of Baptism, let us heartily beg of God to pardon the many Violations of our baptismal Vow, and labour for the

the future more carefully to observe it ; let us earnestly endeavour after those inward and spiritual Graces represented and exhibited to us in that *Sacrament* ; always remembring (as we are admonished in the Office of publick Baptism) that *Baptism* doth represent unto us our *Profession*, which is to follow the *Example* of our Saviour Christ, and to be made like unto him. That as he died and rose again for us, so should we who are baptized, die from Sin, and rise again unto Righteousness ; continually mortifying all our Evil, and corrupt Affections ; and daily proceeding in all Virtue and Godliness of living.



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LECTURE XXII.

HAVING discoursed of the Sacrament of Baptism, I come now to consider the other *Sacrament*, that of the Lord's Supper, which Christ substituted in the room of the Passover, and it is called the *Sacrament* of the Lord's-supper, because it was instituted by our Lord at *his last Supper*, the Evening before he suffered. *

But if our Saviour made choice of that Time of Supper for the Institution of

* Mat. 26. 26.

this

this Sacrament, are not we then bound to receive it only at that Time? To this, I Answer, that tho we are obliged carefully to observe the essential parts of this Sacrament, and the End and Design of its Institution; yet as to Time, Posture, &c. these are occasional Circumstances, which the Church may, alter and determine according to her Judgement or Discretion.

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But why was the Sacrament of the Lord's Supper ordained?

The Answer is, *For the continual Remembrance of the Sacrifice of the Death of Christ, and the Benefits which we receive thereby.* In which Answer are contained these Particulars.

1st. That Christ died as a Sacrifice for our Sins.

2^{dly}. That this Sacrament was appointed to keep up a continual Remembrance of the Sacrifice of his Death, and of the Benefits which we reap by it.

Y

First,

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First. *That Christ died a Sacrifice for our Sins.* St. Peter tells us, * *That Christ himself, bare our Sins in his own Body on the Tree.* And St. Paul, plainly and expressly, † *That he died for our Offences.* He was made Sin for us, not that he committed any Sin, for he was the Holy One, and the Just; || not that he inherited or contracted any Guilt, for he was conceived of the Holy Ghost; but he was pleased to stand in the Place of Sinners, and to take upon him the Iniquity of us all; and because, the divine Justice could not be satisfied, nor consequently our Pardon procured without Blood, For, without shedding of Blood there is no Remission; ‡ had not Christ himself died in our stead, he could not have delivered us from Death, the Punishment of Sin, and therefore he was willing to humble himself to Death, even the Death of the Cross for us; and accordingly the Apostle assures us, * *That he put away Sin by the Sacrifice of himself.*

* 1 Pet. ii. 24.

† 1 Cor. xv. 3.

|| Acts iii. 14.

‡ Heb. ix. 22.

* Verse. 26.

But

But is not Christ again offer'd for us, as a true and proper Sacrifice in the holy Sacrament? The Question might as well be ask'd; Did Christ die more than once? For as he suffered but once, he could be offered but once, and we know that being rais'd from the Dead * *He dieth no more; Death hath no more Dominion over him; for in that he died, he died unto Sin, once, but in that he liveth, he liveth unto God.* So that the Sacrament is not a Repetition of Christ's propitiatory Sacrifice for Sin; but only a solemn Commemoration of it. Which brings me,

Secondly, To shew that this Sacrament, was appointed by Christ, to keep up a Continual remembrance of the Sacrifice of his Death, and of the Benefits which we reap by it. I have receiv'd of the Lord, says St. Paul to the Corinthians † That which I also deliver'd unto you; that the Lord Jesus, the same Night in which he was betray'd, took Bread; and when he had given Thanks,

* Rom. vi. 9. 10.

† 1 Cor. xi. 23, 24, 25.

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he brake it, and said, take, eat, this is my Body which is broken for You, this do in remembrance of Me. After the same Manner also he took the Cup, when he had supped, saying, this Cup, i. e. the Wine contain'd in it, is the new Testament in my Blood; or the Memorial of the New Covenant, ratified in my Blood: This do ye, as oft as you drink it, in Remembrance of Me.

Anciently, among the Jews, and other Eastern Nations, Eating and Drinking were federal Rites, whereby they were wont mutually to Seal Leagues of Friendship, and confirm Covenants with each other. Thus we may see, in the Compact between Jacob and Laban, * For, When Laban demands, Come thou, let us make a Covenant, I and thou, Jacob thus expresses his Consent to it, He said unto his Brethren, gather Stones; and they took Stones, and made a Heap, and did eat there upon the Heap; by that Mark of Friendship, answering the De-

* Gen. 31. 44, 46.

mand and confirming the Covenant which was proposed.

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And that the *Sacrament* of the *Eucharist* is intended for a federal Rite, is plain, from the Words of its Institution, wherein the Cup is called the *New Covenant*, and we are bid to drink of it, which is a federal Rite; and was then a known Ceremony of confirming any Covenant: And the Bread is called Christ's Body, and the taking and eating of it, and drinking the Wine, was a federal Conveyance of the Body and Blood of Christ, and of all the Particular Blessings of the *New Covenant*, which are not otherwise to be had than by federal Promises or Performances.

Our Saviour gave his Body and blood a Sacrifice, for our Sins; and he Institutes the Symbols, of Bread and Wine as a Feast, upon this Sacrifice. And it was usual both among Jews and Gentiles, when they brought an offering to God, to Feast on some part of it. Sacrifice is one way of Covenanting with God; and therefore in all Contracts of Pardon and Reconciliation, God

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requir'd the Blood of some Sacrifice, that therein he might ratify and confirm them, and he who feasted upon a Sacrifice, was look'd upon by God himself, to promise all the Duty which was Engaged, and to partake in all the Blessings which it procur'd for him.

And in eating Bread and drinking Wine at the Lord's Table we feed on the Sacrifice of Christ, and we may be sure, if we come worthily, as we ought, that God is at Peace with us, and that our Sins are pardoned. And this our Saviour plainly intimates, when he tells us at the giving of the Cup, that it is *his Blood shed for the Remission of Sins*; † and bids us, *drink of it*, || that so we may be assured we have received the Attonement.

And this Sacrament conveys to us the Assistance of God's Spirit, to help and strengthen us in our *Christian Warfare*; *For he that eateth my Flesh, and drinketh my Blood*, says Christ, †† *dwelleth in me*,

† Matth. xxvi. 28.

|| Ver. 27.

†† John vi. 56.

and I in him; and when Christ dwells in any Man, his Spirit dwells there too, so that he cannot want Grace sufficient to assist him.

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This Sacrament likewise conveys to us a Right and Title to eternal Life; For whoſo eateth my Fleſh and drinketh my Blood, ſaith our Saviour, hath eternal Life, and I will raiſe him up at the laſt Day: || And again, † He that eateth of this Bread, ſhall live for ever. For the Sacrament is the Seal of God's gracious Covenant made with us in his Son; wherein he engageth to beſtow on us Pardon of Sin; the Aſſiſtance of his Grace, and eternal Life; upon the Conditions of Faith, Repentance, and Obedience. And theſe Promiſes he Seals to us in the Sacrament; and we on our Part Seal, that we will endeavour to perform the Conditions.

But how is this Sacrament a Commemoration of Chriſt's Death? why therein we have a lively Representation

|| John. vi. 54. † Verſ 58.

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of Christ crucified before our Eyes in the sacred Symbols of Bread and Wine, the one broken and the other poured out ; the breaking of the Bread may remind us how Christ's sacred Body was broken with the Crown of Thorns, the Scourges, the Nails, the Spear ; the pouring out the Wine, shews the shedding of his Blood, and should call to our Remembrance the Stream of Blood that issued out of his wounded Hands, Feet, Head and Side. Our eating of the Bread denotes our receiving Christ, and our Union with him, and our drinking of the sacramental Wine, our applying Christ's Blood to cleanse us from Sin.

And our Saviour invites us to feast with him at his Table, that we may thankfully and affectionately call to mind the Sacrifice of his Death, and the Virtue and Efficacy of his Blood, that there is ** no Condemnation to them that are in Christ Jesus, † that the Blood of Jesus Christ cleanseth us from the Guilt of*

* Rom. viii. 1.

† 1 John i. 7.

fin, and purgeth our Consciences from LECTURE
 dead Works, that we are by his Blood XXII.
 reconciled to God, and that whoso believ-
 eth in him shall not perish, but hath eter-
 nal Life. †

And this Sacrament which conveys so many invaluable Benefits to the worthy Receiver, is not to be celebrated only once in the Year, as the Passover was, which was appointed to preserve the Memory of the *Israelites* Deliverance out of *Ægypt*, and was a Type of this Supper; nor is it to determine after a certain Time, as that of the Paschal Supper did; but our blessed Saviour hath appointed this holy Rite to keep up a constant Remembrance in our Minds of what he hath done and suffered for us, that we might not forget our Deliverance by him from a Bondage greater than the *Ægyptian*. And we are thus continually to remember Christ's Death, that is, until his second coming. For thus says our Lord, * As

† John iii. 15.

* 1 Cor. xi. 26.

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often as ye eat this Bread, and drink this Cup. ye do shew by this Memorial of it, the Lord's Death till he come to Judgment.

If then the End and Use of this Sacrament is to be a solemn Commemoration of the Death of Christ during his Absence from us ; if it was designed to be a standing Memorial of his Sufferings until he came to Judgment ; the Obligation that lies upon all *Christians* to observe it is perpetual, and ought not to cease until the World ends. But,

Secondly, We are to consider the essential Parts of this Sacrament, viz. *The outward Visible Sign, and the inward spiritual Grace.*

First, The outward Part, or visible Sign of the Lord's-supper, and that is, *Bread and Wine, which the Lord hath commanded to be received.*

In the Institution of this Sacrament, it is plain that our Saviour appointed Bread and Wine to be the outward Part of it. He first took *Bread*, gave
Thanks

Thanks and brake it, saying, take, eat, this is my Body, which is broken for you, This do in Remembrance of me. And then after the same Manner he took the Cup, saying, *This Cup is the New Testament, in my Blood; This do ye, as oft as ye drink it, in Remembrance of me. ||* So that Bread and Wine eaten and drank according to Christ's Institution, is the outward Part or visible Sign of the Lord's Supper.

This holy Sacrament then is not duly administred in the Church of Rome, where only Bread is administred to the Laity; our Saviour having appointed both Bread and Wine; and therefore, all the Faithful ought to receive the Sacrament in both Kinds, as well as the Minister or Priest. For Christ's Pleasure was that all who were present should partake of both Elements in the Sacrament, the Wine as well as Bread, as may appear by those plain Words, *Drink ye all of this, †* And we read, ° *That our Savi-*

|| 1 Cor. xi. 23, 24, 25.

† Matth. xxvi. 27.

° Mark xiv. 23.

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our took the Cup, and when he had given Thanks, he gave it to them, and they all drank of it. And it is remarkable that he doth not say, *Eat ye all*, though they were to do so, but *drink ye all*, as fore-seeing the sacrilegious Attempts of taking away the Cup from the People.

If it should be objected that all that were then present at the Table with our Saviour were his Disciples only, and they were Priests, and so that no others have that full Priviledge to drink of the Cup, the Answer is clear,

First, That by this Argument the Bread might as well be taken away from all but the Priests too, and so the Laity would have no Right to any part of this Sacrament; for it is evident, that the eating and the drinking belong to the same Persons, and if the one be restrained, so might the other.

But now it is confessed by the Church of Rome, that eating belongs to the People, by Virtue of this Precept, *Eat of it*, and therefore by the same Reason they

they have a Right to partake of the Sacramental Wine by Virtue of the Precept, *Drink ye all of it.* For, LECTURA
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Secondly, Tho' the Disciples or Apostles were Ministers, yet in this Act of receiving the Sacrament from Christ, they were in the Peoples Stead, Christ alone acted as a Priest, and was the Minister or Dispenser of this sacrament.

The Apostles or Disciples represented the Faithful, who were afterwards to receive this Sacrament from the Ministers of the Church, after the very same Manner that they received it at Christ's Hand. And as they were Ministers, he commanded them, *Do this in Remembrance of me*, i. e. take and distribute Bread and Wine to the People as he had to them. And if they are commanded to give the Bread to the People, they are commanded to give the Wine also.

Thirdly, St. Paul clearly expounds and applies this to all Believers; for having recited our Lord's Words, he thus writes to all the Corinthians, *Let a Man*

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*Man examine himself, and so let him eat of the Bread, and drink of the Cup, **
 And he takes Notice of their drinking of the sacramental Cup, as well as of their eating of the sacramental Bread. And that both the Bread and Wine belong to the People appears from the constant and universal Practice of the primitive Church. The Custom of communicating under one Kind only, as is used in the Church of *Rome* was then unknown unto the World; and only passed into a Decree about One thousand four hundred and fifteen Years after Christ, in the Council of *Constance*, † And remarkable is the Confidence of that Council; who not ignorantly, but with an expresse *Non-obstante*, to Christ's Institution, and the Example of the Primitive Church, deprived the People of half the Sacrament; for these are their Words, '*Quod licet Christus post cœnam institueret. & suis Discipulis administraverit*

* 1 Cor. 11. 28.

† Sess. 13.

‘ subutrâque Specie Panis & Vini hoc vene-
 ‘ rabile Sacramentum, & licet in Primitiva
 ‘ Ecclesiâ hujus modi Sacramentum recipere-
 ‘ retur à fidelibus sub utrâque specie; ta-
 ‘ men hæc consuetudo ad evitandum ali-
 ‘ quæpericula & scandala, est rationabiliter,
 ‘ introducta, quod à conficientibus subutrâ-
 ‘ que Specie, & Laicis tantummodo sub
 ‘ Specie Panis suscipiatur.’ i. e. *Although*
Christ instituted and administred to his
Disciples this venerable Sacrament under
both Kinds of Bread and Wine; and also
in the Primitive Church, it was received
in both Kinds; yet notwithstanding, for
avoiding some Dangers and Scandals, this
Custom is, upon reasonable Grounds intro-
duced; that it should be received by
the Priests in both Kinds, and by the
Lay-people, under the Kind of Bread
only. And in the same Act they Brand
with the Name of Heresy, those who
opposed their Determination: And en-
join that no Priest, under pain of Ex-
communication, should administer in both
kinds to a Lay Person. Gerson, who was
present at that Council, and wrote in De-
fence of it, particularly Names those fright-
ful Dangers and Scandals mentioned in this
Decree, some of which are these that fol-
 low.

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low. * *Because the Liquor may by some Casualty be spilt; because it cannot be carried about amongst the People, but some will be apt to be poured over, for some may be troubled with the Palsey; because the Lay-men have long Beards, on which some of the consecrated Wine may stick; or, because in keeping it for the Use of the Sick, it may in Winter freeze, and in the Summer grow sower, and turn to Vinegar, or putrify, and Worms, and Flies be bred in it, and by that Means, or by diseased Persons drinking of it before, others may happen to loath it; these are some of the Dangers, and Scandals which he takes Notice of, as Reasons why the Cup should be denied to the Laity.*

But, alas! Is it to be supposed, that our Blessed Lord could not foresee all this? And yet, he strictly commands, *drink ye all*; This sacred Ordinance must not be violated upon imaginary Inconveniencies, nor the far greater Part of *Christians* deprived of one half of the *Sacrament*, without which, indeed, the other is not the *Sacrament* instituted by Christ.

* Gerson, In Tract. contra. Heres. de Communi-
sub utraque Specie.

And

And though the Council of *Trent* pronounces an Anathema against those who assert the Necessity of giving the Cup to the Laity, and that by Christ's Command they ought to receive it.* Yet, *Galasius*, one of their own Popes, and who was as infallible as any of his Successors, declares, *That it is Superstition to conceive the receipt of the Bread sufficient, and Sacrilege to divide the Mystery; and commands, that Men abstain from both, or receive both together.*

But is not the Blood contained in the Body; and does not he then, who receives the Body of Christ, therewith receive the Blood too?

In Answer to which, it is to be considered, That our Saviour's Design in this Sacrament, was to represent his crucified Body; and when his Body was nailed

* *Cont. Trid. Sess. v. Can. 1.*

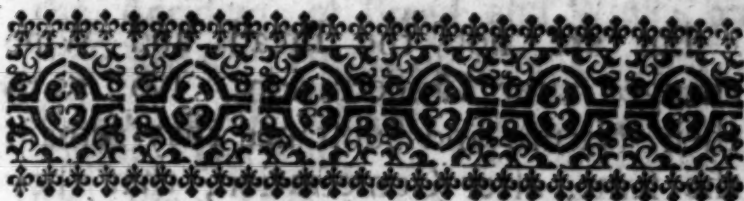
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to the Cross, his Blood was let out of it, and he consecrated the Wine apart from the Bread, to represent his Blood distinct from his Body, as shed for us. How then can it be pretended, that he who partakes of such a Body, must partake of the Blood together with it?

To conclude this Point, It is necessary that every Communicant should receive this Sacrament in both Kinds; for Christ hath commanded us so to do; we cannot with a good Conscience, receive it only in one Kind; since this is plainly to depart from our Lord's Institution, who has ordained it to be received in both Kinds.



LEC.



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I AM now to consider, what is the inward Part, or Thing signified, in this holy Sacrament of the Lord's Supper; and that, as our Catechism instructs us, is the Body and Blood of Christ, which are verily, and indeed, taken and received, by the Faithful, in the Lord's Supper. And that the spiritual Things signified by the Bread and Wine in the Lord's Supper, are the Body and Blood of Christ, appears, in that Christ at the Institution of this Sacrament, holding Bread in his Hands, said, *This is my Body*, and taking the Cup, he said, *This is my Blood*,

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Blood, which is shed for many, † i. e.
as if he had said, this Bread and Wine
representeth my Body and Blood.

But are not the Bread and Wine changed after Consecration? No; as to their Nature and Substance they remain the same, after Consecration, that they were before; and are only changed in their Use and Signification: They signify and represent Christ's body and blood, which was broken and shed for us; and whereas common Bread and Wine are made use of for the Nourishment of our Bodies, the Use and End of the consecrated Bread and Wine is to nourish our Souls; and these Elements of Bread and Wine are ordained as outward Signs to assure us, that in a due Participation of them, we shall also partake of the Things signified thereby, even Christ himself.

The Church of *Rome* indeed tells us, that the very Elements of Bread and

† Matth. xxvi. 26, 27, 28.

Wine by the Words of Christ, are really changed into his body and blood, and have Nothing of their own remaining, but as they very unphilosophically speak, the Accidents of Bread and Wine; and these are the Words of their Council of Trent, with Respect to this their absurd Doctrine of Transubstantiation, viz. *That in the Sacrament of the Lord's Supper, the whole Substance of the Bread and Wine, is, by the Words of Consecration, truly, really, and substantially, turned into the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and so into whole Christ, without any of the Substance of Bread and Wine remaining.* *

The Foundation, upon which this Doctrine is built, are the Words of our Saviour at the Institution of this Holy Sacrament, † *Jesus Christ took Bread and brake it, and gave unto them, saying, This is my Body, which is given for you this do in Remembrance of me.*

* Sess. 13. c. 4. and Can. 1st and 2d.

† Matth. xxvi. 26. and Luke xxii. 19.

Now the Question is, in what Sense these words of our Saviour, are to be Understood? Whether in a Literal and Proper, or in a figurative Sense; the Church of *Rome*, asserts and insists upon the literal Sense of the Words; we, on the other Hand say, they are to be Understood in a figurative Sense; and so consequently that in them, there is no foundation for *Transubstantiation*.

And that there is no necessity, for Understanding, and that it is very absurd to Understand the Words, in the Sense of *Transubstantiation*: and that there is a great deal of Reason to Understand them in the figurative Sense, in which we Understand them, may appear by the following Observations.

The Sense in which we Understand them, is very agreeable to the Custom and Manner of speaking among the *Jews*, with whom such figurative Expressions were very common: For we have many of this sort in Scripture, it being usual in the *Hebrew* Language to say, Things are that, which only they signify and
Re-

Represent. Thus, * Joseph tells Pharaoh LECTURE
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in the Interpretation of his Dream; That seven good Kine, and seven good Ears, are seven Years, i.e. they represent seven Years of Plenty; and, that seven lean Kine, and seven empty Ears, are seven Years; i.e. they signify and Represent as many Years of Scarcity. And thus in the Matter of the Sacrament, Circumcision is call'd the Covenant, † And yet at the 11th Verse it is expounded, to be only the Token of it. And the Paschal Lamb is call'd the Lord's Passover, || And yet, at the 13th Verse, it appears to be only a Sign of it. The Blood shall be to you for a Token upon the Houses where you are: And when I see the Blood, I will pass over you, and the Plague shall not be upon you, to Destroy you, when I smite the Land of Egypt.

The Blood of the Paschal Lamb was to be a Sign, by which the Israelites were assur'd of Safety and Deliverance from the destroying Angel. So Baptism

* Gen. xli. 26. † Gen. xvii. 9. || Exo. xii. 11.

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is call'd, the *Washing of Regeneration* because it was the Sign and Seal of it: And the Cup, is by our Saviour called *the New Testament in his Blood*; because likewise it was the Seal of it, where the Cup is also taken, for the Wine in the Cup, which Wine represents Christ's Blood, which was shed to ratify and confirm the New Testament, or covenant of Grace and Mercy, which God hath made with all true Believers through his Son.

It is said that, * *The Rock which followed the Israelites, was Christ, they drank of the Rock that followed them, and that Rock was Christ*; i. e. it did prefigure or typified him: They drank of that Water, that issued out of the smitten Rock, that followed them with its Streams, and the Water typified the Blood of Christ.

Besides, as at the Passover, the Master of the House took Bread and brake it, and gave it to them, saying; *this is the Bread of Affliction*; which

our Fathers eat in *Egypt*, not the very Bread sure, but only a Type or figure of it; so our Saviour in like Manner accommodating himself to their Customs and Phraies, us'd the very same Symbols, and express'd himself accordingly. *This is my Body*, which is broken for you; Christ's Body then was really whole and unbroken, for it was before his Passion, that he spake these words, and it was the Bread only that was broken, as a Symbol of his Body; which was to be broken: Which our Saviour appointed in remembrance of himself, ever after in the Room of the *Paschal Lamb*.

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Well then may we interpret our Saviours Words, *This is my Body*, in a figurative Sense according to the Nature of a *Sacrament*, as being most agreeable to the common Way of Speaking, in like Cases; where that which is a Sign, or *Sacrament*, is said to be the very Thing which it denotes and represents. Our Saviour, speaking of himself, saith, *I am the Door*; † And *I am the true Vine*; †

* John x, 9.

† John xv, 1.

And

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And the *Corinthians* are said to be the *Body of Christ*. || Now, will any Man in his Wits, argue from these Texts, That our blessed Saviour was substantially a Door, or a Vine, or that the *Corinthians* were transubstantiated into the *Body of Christ*? If not, Why will he strain this one Text, *This is my Body*, to a Sense alike absurd?

Now it is allowed by our Adversaries, that a figurative Way of speaking is used in the other Part of the *Sacrament* about the Cup; and therefore why may we not suppose the like in the former, about the Body? Especially since this figurative way of speaking, is rather to be expected in the Institution of a *Sacrament*; the very Nature of which is to represent and exhibit some invissible Grace and benefit by an outward sign and Figure.

And indeed the plain Words of the *Evangelists*, when they relate the Institution of this holy *Sacrament*, do direct-

|| 1 Cor. xii. 27.

ly

ly contradict this Doctrine of *Transubstantiation*; for they tell us, that *Our Saviour took Bread, and blessed it, and brake it; even the very same that he took, that he blest, and what he blest that he broke*; and what is this but true bread as to its natural substance? Only in a mystical and spiritual sense, it was made the *Body of Christ* by Consecration. And thus says *St. Paul*, * *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he comes. Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*; where the Apostle calls it bread, no less than three Times in three Verses together, even after the Consecration.

But further, This Doctrine of *Transubstantiation*, is evidently against Scripture, the Principles of Philosophy, common Sense, and the very Nature of a *Sacrament*.

* 1 Cor. xi. 26, 27, 28.

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The Scripture tells us, that *Christ sits at the Right-hand of God*, * And that *the Heavens must contain him, until the Times of Restitution of all Things*. †

Secondly, Philosophy teaches us, that a true Body hath Dimensions, and can be but in one Place at a Time, and it is a Contradiction to say, of one and the same Body, that it should be in many Places at the same Time; and therefore, Christ cannot at the same Time, be corporally present upon Earth, and in Heaven too: And as, I before observed, the Scriptures assure us Christ's Body is in Heaven, that it is to remain there, and therefore is not here on Earth; for it is to continue in Heaven until the Day of Judgment.

Thirdly, Common Sense tells us, That it is still bread and Wine after Consecration. This is undeniably evident to our Sight, Taste, Smell and

† Col. iii. 1.

† Acts iii. 21.

Touch ; and what Way have we of judging of material Objects, but by the Evidence of our Senses ; and if we reject the Evidence they bring us, and are resolved not to believe their Testimony concerning those Things which are the proper Objects of our Senses ; we must upon the same Foot disbelieve every Thing. Our Senses cannot be deceived in their proper Objects, if they might, there could be nothing certain to us in the World. Lectura
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Fourthly, That the bread in the Lord's Supper, should be turned into the real Body of Christ, and the Wine into his Blood, as the *Papists* hold, is against the Nature of a *Sacrament*.

A *Sacrament* consists of a Sign and a Thing signified.

Now if the bread be no longer bread, but the body of Christ ; if the Wine be no longer Wine, but the blood of Christ, where is the sign ? And if there be no sign, where is the *Sacrament* ? It can be no *Sacrament*, which hath no Sign ; and bread and Wine can be no Signs, if they by this *Transubstantiation* become the Things signified.

Far-

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Further, This senseless and unreasonable Doctrine of *Transubstantiation*, includes very great Absurdities, as, for Instance, That our blessed Saviour held his whole Body in his Hands, yea, did eat himself, whilst yet he sat whole and entire with his Disciples at the Table: That he likewise gave them his natural Body and Blood, to be eaten and drunk by them, and after this, did still remain alive, sound and whole, as he was before, without any manner of Change: And according to this Opinion, Christ's Body would be in a multitude of Places at once, *viz* where-ever the consecrated Host, as they call it, is; and if Christ be whole in every Host, or Wafer of the *Sacrament*, he must be whole in many Places at once; which is a Contradiction; for then he would have a Body, which is one and not one, but many, as the Places are, in which he wholly is.

Now, if this Opinion of *Transubstantiation* be not true; and I think, it evidently appears to be false; 'tis plain, that the *Romanists* in giving divine Worship to a Piece of Bread, are guilty of gross Idolatry

Idolatry; nor will it excuse them to say, ^{LECTURE} they worship not the Bread, but Christ, ^{XVIII} supposing the Bread to be Christ; for those Heathens that worshipped the Sun, or Jupiter, supposed them to be Gods; however, they were charged with Idolatry, for worshipping them, which by Nature are no Gods.

Give me Leave to add further, That this Doctrine of *Transubstantiation* subverts the Credibility of the *Christian* Religion; for that is mainly built on the Miracles wrought by our Saviour, and his Apostles, the Credit of which depended on the Senses of those that saw them; but if our Senses may not be credited touching their proper Objects; but I must believe, what my Eyes, Taste, Feeling, and Smelling informs me to be a Wafer, or Wine; to be real and substantial Flesh and Blood; where is the certainty of any Miracle? For a Miracle is only a supernatural effect Evident to Sense.

To conclude this Point, We have as much Assurance that *Transubstantiation* is false, as that *Christianity* is true, i. e. our Sense and Reason, in Concurrence with the holy Scripture. And we find
nothing

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nothing of this Opinion in the old Creeds, or the Canons of General Councils, or in the genuine Works of any Father, for many hundred Years after our Saviour.

This Doctrine was first broached about the Year 788. The Occasion of it was this. About the Year of our Lord 715, a fierce Dispute arose about Images. The Church of *Rome*, and a Council held there, were for Images; but the *Greek Church*, and a Council at *Constantinople* condemned them: Arguing, That the Lord Christ having left us no other Image of himself but the *Sacrament*, in which the Substance of Bread, is the Image of his Body, We ought therefore to make no other Image of our Lord: To avoid, the Force of this Argument, the Bishops who were for Images, in the 2^d. Council of *Nice*, about the Year 788, in which Image Worship was established, did declare that the *Sacrament* after Consecration, is not the Image or Antitype of Christ's Body and Blood, but is properly his Body and Blood. And from the First starting, to the compleating this Opinion, and Establishing

blishing it for a general Article of Faith, was above 400 Years: For the Doctrine of *Transubstantiation* was not confirmed 'till the Council of *Lateran*, under Pope *Innocent* the 3^d. in the Year 1215.

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But let us now consider the Doctrine of *Consubstantiation*.

This Doctrine though it doth not pretend to annihilate or transform the sacramental Elements, and therefore does not offer that Violence to our Senses and the Scripture, which *Transubstantiation* doth; yet, which is hard enough to believe, it professeth to teach, that the Body of Christ is so united to the blessed Bread, and the Blood of Christ to the blessed Wine, that together with that Bread, we receive, and eat the Body of Christ, by one sacramental Manducation, and together with that Wine, receive, and drink the Blood of Christ, by one sacramental Draught. † By which Means Christs glorious Body,

† Gerhard Loc. Commun. Tract. de Sac. Cœna. Cap. x.

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is not only made to be present, contrary to the Nature of a Body, in many Places at once, even in Heaven, and as many other, as this holy Sacrament is celebrated in, but jumbled together in one physical Mass with those sacramental Elements, to which it is affirmed to be united: For, according to their Opinion, there is so strait a Union of Substances, that the Body and Blood of Christ are given in, with, and under their respective Elements.

Now this Opinion of the Lutherans, is founded by themselves, upon the literal Sense of the Words, *this is my Body, and this is my Blood*; but I have already largely shewn, that it is most reasonable to understand these Words in a figurative Sense; and therefore, I shall wave any farther Prosecution of this Point; and proceed to consider, *What is the inward Part, or Thing signified in this holy Sacrament*: Now, That is the Body and Blood of Christ, which are verily, and indeed taken and received by the Faithful in the Lord's Supper.

This

This leads me to enquire into the *Real Presence* of Christ's Body and Blood in this *Sacrament*, as acknowledged by us. That which is consecrated, and given by the Priest at the *Sacrament*, as to its Substance, we affirm to be Bread and Wine; as to its sacramental Nature and Signification, to be the Representation of *Christ's Body and Blood, which was broken and shed for us*; but being with Faith and Piety received by the Communicant, we affirm, it becomes to him by the Blessing of God, and the Grace of the holy Spirit, the very Body and Blood of Christ, as it intitles him to a Part in the Sacrifice of Christ's Death, and to the Benefits thereby Procured to all his faithful and obedient Servants.

Though the gross Conceits then of *Transubstantiation*, which is the turning of one Substance into another; and of *Consubstantiation* which is a Corporal uniting of two Substances together, be rejected; yet the Phrase, *This is my Body*, is emphatical, and implyeth more than a Resemblance or Signification, even a true and real Presence, though not a carnal,

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carnal, of the Thing signified with the Sign: For in a *Sacrament*, God doth not offer bare Signs, and mere Resemblances, but the very Thing signified; with the Signs, to be received by Faith spiritually and sacramentally; so that they who communicate worthily in the *Sacrament* of the *Lord's Supper*, do therein feed upon the Body and Blood of Christ, not after a corporal and carnal Manner, but in a spiritual Manner, yet truly and really; while by Faith, they receive and apply unto themselves Christ crucified, with all the Benefits of his Death and Passion.

By partaking of the *sacramental Bread and Wine*, we partake in a spiritual Sense, of *Christ's Body and Blood*: And therefore, says St. Paul, *† The Cup of Blessing, which we solemnly, after the Example of our Lord, bless and consecrate, is it not the Communion, or, Communication, (to you that drink of it) of the Blood of Christ? The Bread which we break to you, is it not the Communion, i. e. the Communication of the Body of Christ?* Accordingly we do not say, That the *Bread and Wine* are

† 1 Cor. x. 16.

bare

bare Figures of *Christ's Body and Blood*; but LECTURE XXIII. constantly teach, that the Benefits of his Death and Passion are hereby effectually Communicated to worthy Receivers.

Here we make a solemn and most thankful Commemoration of the Sacrifice which Christ offered on the Cross, and in feeding on the holy Elements, we feast upon this Sacrifice, and so renew and confirm our Covenant with God in Christ, giving up ourselves to him as an holy and obedient People; and by these Seals of his Covenant, the great God assures us of the Truth of his Promises, and gives himself to us as our God, and reconciled Father in Jesus Christ.

And by this Means our Faith is strengthened; our Love to God and Man is quickned and inflamed, and all other Graces increased, and the divine Comforts of his Spirit afforded; and so the Flesh of Christ † *becomes Meat indeed, and his Blood is Drink indeed*, nourishing our Souls to eternal Life. Which brings me to consider the Benefits we

† John vi. 55.

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are made Partakers of, by worthily receiving this holy Sacrament ; and these are *the strengthening and refreshing of our Souls, by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.*

Now our Souls are strengthened and refreshed in the Lord's-Supper by our Belief in Christ, who suffered Death upon the Cross for our Redemption, and made there, by his one Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World. Of whose sufferings we have a lively Representation in this holy Ordinance ; which Representation, by the Operation of the divine Spirit, gives us a fresh Remembrance of the Love and Merit of our Redeemers Passion ; so that by Faith we lay hold upon him, as the only Satisfaction for our Sins, and then the Power of God, doth by these Symbols communicate our Lord unto us, and convey unto our Souls all the salutary Benefits of that great Expiation. As our Church expresses it in the Office at the Communion : We do spiritually eat the Flesh of Christ and drink his Blood. Christ dwelleth in us, and we in him by the
Graces

Graces of his holy Spirit, which we there receive. Even by Faith and Love, and by our Likeness to him in Humility, Purity, Charity and all those other Graces which make us Partakers of a divine Nature.

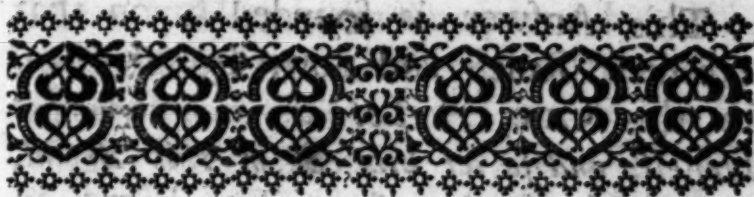
What Loss then is it to us that the holy Elements of Bread and Wine remain unchanged as to their Substance, since they do really, and as effectually convey to us, the Benefits of Christ's Passion, as if they were changed into the very natural Substance of what they represent. Nay, Christ by really confirming to every faithful and devout Communicant, the Blessings purchased by his Death, gives himself to them much more to their Advantage, than if he had given them his natural Flesh and Blood, in the Sacrament; because what is bodily, reaches only to the Body, and that which enters into the Mouth cannot of itself purify and cleanse the Soul of Man; it being only received into the Body, and so passes thro' it; whereas if with a penitent Heart and a lively Faith, we receive the Bread and Wine, those Symbols and sacramental Signs and Tokens of Christ's Body

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and Blood, the Blessings and Benefits of his Death and Passion, are made over to, and bestowed upon, us ; and as Bread and Wine are great Strengtheners and Refreshers of our Bodies, so doth Christ's Body and Blood, spiritually applied and received by Faith, convey divine Grace into our Souls, by which they are very much strengthened against the Power of Sin, and refreshed with the Sense of God's Mercy in the Pardon of it.



LEC-



LECTURE XXIV.

I Am now in the last Place to consider, the Qualifications of all worthy Communicants, or the Preparation which every one ought to make of himself, before he comes to the Lord's-Supper.

To that Question then, what is required by way of Preparation for this holy Ordinance? Our Church returns this short, but very full Answer: That we should *Examine ourselves, whether we repent us truly of our former Sins, stedfastly purposing to lead a new Life, whether we have a lively Faith in God's Mercy, thro' Christ, with a thankful Remembrance of his*
Death,

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XXIV.*Death, and whether we be in Charity with all Men.*

This Answer is founded upon that excellent Rule, laid down by St. Paul in this Case, * *Let a Man examine himself, and so let him eat of this Bread, and drink of this Cup.* The Word in the Original δοκιμαζέτω, signifies, let him prove, try, bring himself to the Test, which denotes a diligent and exact Enquiry, such an Enquiry into the State of a Man's Soul, that he may be able after this Tryal and Search to make a right Judgment of himself, and be provoked and perswaded to correct the several mistakes of his Life. To examine oneself, imports a serious, diligent and impartial Tryal in Order to Amendment. A transitory Glance upon the several Occurrences of our Lives, or a general Survey of what we have done, will not answer our Obligations.

We must as far as our Memory will reach, enquire what our Sins have been, with Reference to God, our Neighbour,

* 1 Cor. xi. 28.

and ourselves, and that either in thought, Word or Action, and likewise what Omissions of Duties we can charge upon ourselves. We must make a particular scrutiny into our several Actions, and take a particular View of our Sins, and of the several Circumstances wherewith they have been attended, that the Degree of our Sorrow may be in some Measure answerable to the Degree of our Sins. We must examine ourselves whether we have sinned against Knowledge, with Deliberation, against the Checks and Admonitions of Conscience; whether we have often committed the same Sin, and that after Vows and Resolutions of forsaking it, or after many Mercies of God towards us, or Judgments and Afflictions which have been sent to reclaim us. Whether it is become Customary and Habitual to us, and whether this sinful Habit be so strong, as to give us a Love to the Sin, not only in ourselves, but in others too. We are to consider in the Sins we have been guilty of, how many of these aggravating Circumstances there have been, that so we may judge rightly of the Heinousness of them. For though every Sin makes us obnoxious to God's Dis-

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Displeasure, yet the more of these heightning Circumstances we have in our Sins, the greater is our Guilt and Wickedness.

Further, We must consider from what Principle and by what Rule we have acted, and to what end our Actions have tended, and apply these to those several and respective Duties we have been about : For without the due Consideration of those Things, an Action though materially Good, may be formally Evil.

In short, It is our Duty to endeavour to find out our several Sins with the Degrees of them, in order to our Confession and our pardon ; and where we cannot by our utmost Search find out every Sin, we may yet hope for Pardon, if we humbly and penitently pray for it, without any more particular Confession than that of the Psalmist, † *Cleanse thou me, O Lord, from my secret Faults.*

† Psal. xix. 12.

But then we must take Care that our Sins be not hid from us through our own Neglect of making a particular Search after them, without which it is impossible that the Wounds of our Souls should ever be thoroughly cured. Now God would not have Men either impertinently to meddle in the Concerns of others, or carelessly trust others, with what concerns themselves. He would have every one do his own Duty and examine himself, it being reasonable to suppose that every Man either is, or at least ought to be best known to himself, and that he will be so just and true to his own Interest, as not to flatter and deceive himself in that which is of the utmost Importance to him. Some Men indeed recollect their past Sins, that they may take Pleasure in the Remembrance of them, or from God's Delay to punish them, take Encouragement to continue in the like Transgressions, but this is an Aggravation of their Wickedness. The true End of Self-Examination is that we may know wherein we have done amiss, in order to correct and amend it, and resolve upon a better Life for the future. This in general, is, or ought to be the Design

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Design of Self-Examination. But to be more particular.

The first Thing about which we are to enquire, is our Repentance, a Duty that our sinful Life makes to be always necessary, and the Dignity of this *Sacrament* requires, that it should be done with more than ordinary Care. Repentance imports a change of Heart and Life, and an intire Conversion from Sin to God, and implies in the common Notion of it, that what a Man hath done, he wistheth were undone, and resolves to do so no more.

Now, in order to the Sinners Repentance, he should consider the Word of God, and his own Conscience, and if he faithfully and impartially attends to the One, and studies the other, and then compares his Life with the Law of God, which is to be the Rule of it, this will be a Means to give him a Sight of his Sins; and he will soon be convinced of the Evil and Dangers of his Sins, if he would seriously consider these important Truths, that Sin defiles and debases our Natures, that the Pollution which we contract by it, makes us odious in

in the Eyes of God, and incapable of Heaven *where Nothing shall enter that defileth*, † that it brings Calamities upon us, and Death both temporal and eternal.

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And surely, the serious Consideration of the Folly, Turpitude, Number, and Heinousness of our Sins; of the great Danger we have thereby exposed our selves to, and the greatest Ingratitude we have been guilty of, in provoking so good and gracious a God, who has exercised so much Patience and Forbearance towards us; cannot but deeply affect and humble us, fill our Hearts with Sorrow, and our Eyes with Tears, which is Contrition, or the bewailing our own Sinfulness. The Sorrows of *David*, and the Repentance of *St. Peter*, shewed themselves in Floods of Tears, and were too big to be confined within: But we are apt to take off our Eye too soon, before we see our Guilt, or apprehend

† Rev. xxi. 27.

our

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our Misery, which makes our Hearts so unrelenting.

But the Thoughts of the true Penitent are employ'd in reflecting upon the odiousness, the Baseness and Danger of sin; and in a full Sense and Conviction of it, he is a very sorrowful Man; he judges and condemns himself, he is vile in his own Eyes, and heartily grieved for his Wickedness; and his Grief is great, according to the Measure and Proportion of his Sin and Folly.

Indeed, When the Sinner reviews his Life past, and finds what a miserable Condition he has brought himself into, by his great and repeated Provocations, how is it possible for him to be unaffected? Especially, If he considers that unfeigned Sorrow will obtain a Pardon. If the Odiousness of Sin move us not, the Goodness of our heavenly Father, methinks, should melt us: And when we feel the Weight of our Sins, then let us ease ourselves of that intolerable Burden, by confessing them to Almighty God; *For, if we confess our Sins, he*
is

is faithful and just to forgive us our Sins. * LECTURE XXIV.

But then, this Confession must be very humble and very full. It must be a Confession of our Sins in Thought, Word, and Deed, with all their Aggravations; accompanied with Shame and Sorrow, and an utter Abhorrence and Detestation of them. And this Confession of our Sins we must make to God, not only to shew our Want and Desire of a Pardon, but also to declare, that we condemn these our Evil Practices, and resolve never to be guilty of the like again: For our Confession will not avail us any thing, if it be separated from unfeigned Purposes of Amendment: For it is he, who *confesseth and forsaketh his Sins, that shall find Mercy*; † who would value the Submission of him that had injured him, unless the Confession of his Fault were a Testimony of his Sorrow, and an Engagement not

* 1 John i. 9.

† Prov. xxviii. 13.

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to offend again. Hearty Purposes of Amendment, are the last, but chiefest Part of our Repentance, without which, it will appear that our Examination was slight and superficial; our Sense of the Odiousness of Sin none at all, or very imperfect; our Sorrow forced, and hypocritical; our Confession formal, and therefore, odious.

To compleat then, our Repentance, *We must steadfastly purpose, to lead a new Life;* and that our Resolutions of Future Obedience may not fail, but stand fast in the Hour of Tryal and Temptation, they must not be hastily taken up upon some slight religious Disposition, and then laid aside as our Temper alters; but they must be the Result of much Thought and Deliberation, and grounded upon a deep Sense, and well weighed Consideration of the Misery and Danger of our Condition, and of the Difficulties we must expect to encounter in a religious Course, as well as of the great and unspeakable Rewards that will attend it.

And

And as we must resolve against all Sin in general, so against every particular Sin, especially that, which does the most easily beset us: There we must resolve to double our Care, to Arm ourselves against its Assaults, and use all possible Endeavours to get the Victory over it.

The most certain way to know whether our Repentance be sincere, is by the Amendment it produces in us, and particularly, as to our most prevailing Sins; for he that finds himself to gain upon these, need not suspect the Truth of his Repentance. These Sins have the greatest Influence upon him, and are therefore, the most difficult to be overcome; and there cannot be a better proof of his Repentance, than its leading him to abandon such Sins; because nothing else, but a due Sorrow for Sin, can carry a Man to abandon those Sins, to which the bent of his own natural Constitution, or his Age, or Course of Life doth forcibly incline him.

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As to those, who have but lately begun to make a strict Search into themselves, they must of Necessity be without this Proof of their Repentance, how true soever their Repentance is; but however, if they find no other Reason to question the Truth of it, they ought not upon this Account, to condemn or doubt of that their Repentance; because true Repentance must of Necessity precede the Fruits of it. They, should indeed consider, what Repentance they are to bring with them to this *Sacrament*, and accordingly, let themselves as early as possible, to bring forth the Fruits of it, in those Instances wherein they have most offended, and are by natural Inclinations most likely to do so still; for so shall they be able to judge comfortably, of the Sincerity of their Repentance. I do not say, That they are to stay so long from the Participation of this *Sacrament*, till they can have the Fruits of Repentance to justify the Sincerity of it; but they must seriously meditate on the Goodness of God, and the Love of their Redeemer towards them, which cannot chuse but constrain them to Obedience;

bedience; and on their own Unworthi-
ness and Disingenuity, which if duly
reflected upon, must needs humble
them under the Sense of their Miscar-
riages, and make them ashamed of what
they have done, and willing to do
better: They must resolve on their
Duty, and on the Means, which may
enable them to perform it; and there-
fore consider in every Duty, what are
the Means that may assist them in it;
and how unacceptable soever they prove
to Flesh and Blood, resolve to make Use
of them; and likewise, what Company,
and what sort of Temptations are most
likely to seduce them to Sin, and re-
solve to avoid them. They must with-
draw all Degrees of Love and Affec-
tion from their Sins; for otherwise,
they have no spiritual Life, and there-
fore, can receive no spiritual Nourish-
ment.

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And because no Christian Duty can
be successfully carried on without the
divine Assistance, and God doth not
ordinarily vouchsafe his Assistance to
any; but those who faithfully and fer-
vently pray for it; they must there-
fore, pray unto him, as for the For-

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giveness of their Sins, so that he would enable them to mortify them, and by their earnest and humble Supplications, invite the holy Spirit with his Graces into their Souls.

Now, whether our Repentance be such, as will qualify us for that Pardon which this *Sacrament* is intended to convey; we may judge by the present Frame and Disposition of our Souls: If we are heartily grieved for our Sins, and ashamed of our own Vileness; if we earnestly desire and pray for God's Forgiveness, and where we have injured our Neighbour, are ready to ask his Pardon, and give him all reasonable Satisfaction; and if, as far as we are able to judge of ourselves, we do all this with Uprightness and Integrity; if we reserve no secret Love for any Sin, but resolve to quit all our beloved Lusts, and to pursue every Instance of Duty: We may then justly conclude, that our Repentance and Resolutions are sincere; and as such will qualify us for the worthy receiving of the holy Communion. Thus having examined ourselves, as to our Repentance, the next thing wherein we are to examine ourselves before we come
to

to the Sacrament, is our Faith; whether LECTURE XXIV.
we have a lively Faith in God's Mercy,
through Christ.

Faith is required in a Communicant, because, 'tis the Principle that doth influence, move, and Govern our Actions; it being unconceivable how Man should be wrought upon, either to trust in God's Mercy, through Christ, or, to do any other Act of Religion; unless he be first perswaded in his Mind, that Christ, the Author of our Religion, had Authority from God, to exact those Duties that he requires of us; and that there is Mercy with God, if we carefully do our Duty, and that nothing but Punishment is to be expected if we neglect and despise so great Salvation.

And as the Word preached, doth not profit at all, if it be not mix'd with Faith in them that hear it; so neither will the Administration of the Sacrament avail any thing, except there be a Disposition and Principle of Faith in them that receive it; and our Hearts must bear us Witness that we believe

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as we should do, *i. e.* as the Gospel requires, before we presume to Eat of *this Bread and Drink of this Cup.* We must not only be convinced and satisfied in our Minds of the Truth of all those Things, which are propounded to our Beliet, by divine Revelation, and give an undoubted Assent to the Miracles, by which they were confirmed; But more especially, we must stedfastly believe, that the holy Jesus, is the Son of God, that he came into the World, by the Appointment of his Father; that his great Errand was to redeem an undone, and without him, a lost World; that he dyed upon the Cross for this Purpose; that his Blood was shed as a Ransom for all; and, *that there is no other Name under Heaven, given unto Man, but the Name of Christ, by which we can be sav'd;* and that if we forsake our Sins, and rely upon his Merits for the Forgiveness of them, and give ourselves up for the future, sincerely to obey all his Precepts, the Guilt of our Sins will be washed away by his Blood, in this World, and the Punishment of them cancelled in the other; and that as an Earnest of it, God does in this very Sacrament, Seal anew his Covenant with

with us, and make us Partakers of the Benefit of that Redemption which Christ purchased for us, by the Sacrifice of himself.

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This is a lively and active Faith, which shews itself in good Works, the only Faith that is acceptable unto God, and profitable to ourselves; *For as the Body without the Spirit is dead; so Faith without good Works, is dead also.** To know, and assent to the Truths of Christianity, without living in Conformity to them, is no more, than what the worst of Men may do; and even the Devils themselves, as St. James tells us,† *do believe, and tremble*: But a true saving Faith Worketh by Love, and is productive of an holy Life: And to believe the All-sufficiency of Christ's Merits; and that God will for his sake, be reconciled to us if we submit to the Condition of his Promises, if we receive and acknowledge Christ in all his Offices,

* James ii. 26.

† Verse 26.

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as our Prophet, Priest, and King; as our Prophet to instruct us; and as our King, to govern us by his Laws; as well as our Priest to atone and interceed for us. I say thus to believe in Christ, and resolve to act Suiteably to such a belief, is a necessary Qualification for the Holy Communion.

And indeed we must not only believe that Christ dyed for this End, that he might be our Propitiation and our Ransom if we believe the Scriptures; but we must also believe, that to this End, Christ both dyed, and rose, and reviv'd; that, *he might be Lord both of the Dead and Living* ||

Thirdly, Before we come to the Holy Communion, we are to examine our Selves, whether we entertain a thankfull remembrance of Christ's Death, which is in this Sacrament so lively Represented to us.

|| Rom. xiv. 9.

The

The Sacrament was ordained by Christ in Commemoration of his Death and Passion for us; and we must not only barely commemorate his Sufferings for our sakes, but we must remember him who was crucified for us, with Hearts full of Respect and Gratitude, and declare and publish the Wonders of his Love, with the Voice of Praise and Thanksgiving. We are bound to praise God for the least and most common Mercies, and if so, then sure our ordinary Praises are not sufficient for our Redemption, which is the greatest, and the Foundation of all the rest.

To commemorate the Death of Christ with Thanksgiving, is the principal Duty at this eucharistical Feast: And our Church exhorts us to examin and judge ourselves, that we may come to the Altar to sing Praises, with a clear Conscience, and an unburdned Soul; and those that have most diligently examined themselves, and are most fully convinced of their Sins, and most deeply humbled for them, will best apprehend their Want of the Death of Jesus, and offer up their most affectionate Praises for it, as being sensible
of

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of their Danger and Unworthiness, and how fit and all-sufficient a Saviour is provided for them, one that is God, that he might Conquer; Man, that he might suffer; and both God and Man, that he might reconcile the divine Majesty to human Nature; and who, accordingly that he might accomplish our Redemption, though he was Lord of all, yet took upon him the Form of a Servant, and did humble himself, even to the Death upon the Cross for us: the miserable Sons of Men, his Vassals by Creation, but his Enemies by our Sins; for us, who could not expect this inestimable Mercy, did not deserve it, and cannot requite it, for us who lay in Darkness, and in the Shadow of Death, for us who were Heirs of Hell and Slaves of Satan; unable to satisfy God's Justice, or to avoid or bear his Sentence; and he endured this painful and ignominious Death of the Cross, that he might rescue us from the Flames of Hell, and make us the Children of God, and exalt us to everlasting Life.

O the Height and Length, the Depth and Breadth of the Love of Christ! who can sufficiently admire it? That

so great a Majesty should stoop so low, and suffer so much for Rebels, that he might pacifie their offended Judge, and advance them to endless Joys. Is it possible that those for whom all this was done, should ever forget so invaluable a Mercy, or neglect to commemorate it with Thanksgiving? can we forget the Precious Blood of Christ which was shed for us, by which we obtain Pardon and Peace, the Love of God and the service of Angels? Victory over Satan, and the Conquest of Death? and by which we are entitled to the Enjoyment of eternal Glory in the Kingdom of Heaven.

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Alas! Experience shews 'tis too frequently forgotten; wherefore the holy Jesus found it necessary to institute and ordain holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort.

And since we have such Tokens and Pledges of his Love, and such lively Representations of it in this Sacrament, we must be very ungrateful and unmindful if ever we forget it.

Let

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Let us then endeavour to possess our Souls with a lively and grateful Sense of the Love of God the Father, in sending his Son into the World, for our Redemption, of the Love and condescension of the Son of God in dying for us, and in appointing the Feast of his Body and Blood, that we might neither want the Comfort of remembering his holy Passion, nor the Benefit of sharing in the Merits of it. And let us labour so to affect our Hearts with these incomparable Acts of the divine Goodness, that when we come to the holy Table, we may rejoice before him with the most affectionate Gratulations, and be always so thankful for our Redemption, as to live to the Honour of our Redeemer.

Hitherto, a Communicant hath been directed to search his heart, whether it stands right to God. But now he must examine how it stands to Man: For God will not have him come and offer a Gift upon his Altar, if his Heart be leavened with Envy, Malice, and Uncharitableness. This brings me to the last Thing concerning which, we are to

Examine

Examine ourselves whether we are in Charity with all Men.

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The Eucharist is a Feast of Love, at our Father's House, and our Lord's Table, and was not only designed for our renewing our most solemn Covenant with God, but also, for the maintaining a fervent Charity with one another; our Saviour Commands *us to love one another, as he hath loved us.* * Nay, He hath made this the Mark, by which his Disciples shall be known from the rest of the World, *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* †

And that this ~~Sacrament~~ was appointed, for the keeping up a fervent Charity among Christians, is plain from the Words of the Apostle || *We being many are one Bread, and one Body; for we are all Partakers of that one Bread.* That is we who partake of this one Bread, own our selves thereby, all

* John xv. 12. † John xiii. 35. || 1 Cor. x. 17.

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Members of that Body, of which Christ Jesus is the Head, and by Virtue of which Participation, we are all united to him.

And thus you see, that by partaking of this *Christian Sacrifice*, we own ourselves to have Communion with the whole Society of *Christians*. and all the Communicants, how many soever they be, ought to agree together like Members of one Body; as having *one Father, one Faith, one Baptism, one Spirit, and as Brethren, that hope to be saved by one and the same Christ.*

Now the Charity we are to bring with us to the holy Table consists in these two special Acts, Giving and Forgiving, and herein we are to examine our Hearts first, as to that Branch of Charity, giving to the Poor.

Alms and Oblations, have in all Ages of the Church, accompanied this Feast of Charity; and with great Reason it is, that in this solemn Act of *Christian Worship*, we should humbly offer

offer some part of our Possessions to God, as a Token that we thankfully own we hold all we have from him, and therefore desire to pay back something again to him; that is, to those whom he has made his Receivers; and as we are required *to do Good, to be ready to give, and to be glad to distribute*; so at the blessed Eucharist we are more especially concerned to be mindful of this Duty, because there are more especial Considerations to excite us to it: For, here we commemorate the Charity of our Redeemer, who though he was Rich, yet, for our sakes became poor, that we, through his Poverty might be made Rich. Here we see how he laid down his very Life for us; and here he Feeds us with divine and spiritual Nourishment, with the true Bread of Life, of which he that partaketh, shall live for ever: These Considerations naturally tend to stir us up to Acts of Mercy and Charity to our necessitous Brethren, when we come to the Table of our Lord.

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I proceed now, to the Consideration of the other Branch of *Christian Carity*, which consists in forgiving of Injuries.

And we are to examin our selves whether we do not freely forgive those who have injured or offended us, and not only so, but whether we are not ready to do them all the good Offices we can, and that as sincerely, as if they had never done us the least Injury; For *Christianity* obliges us, *To love our Enemies, to do good to them that hate us, and pray for them that despitefully use us and persecute us*; and this is to imitate the Example of the Author of our Religion, who prayed for his Crucifiers, *And while we were Enemies, died for us, that we might live through him.*

And indeed, whoever bears Malice in his Heart, and is not in Love and Charity with his Neighbour, is not qualified for, and must not presume to come to the holy Communion. *If thou shouldst bring thy Gift to the Altar, and there remem-*

remember that thy Brother hath ought LECTURE XXIV.
 against thee, thou art required to leave
 there thy Gift before the Altar, to go
 thy Way, and first to be reconciled to thy
 Brother, and then to come and offer thy
 Gift. † This was one of the Places of
 Scripture which gave Occasion to the
 Primitive Christians, to call the Lord's
 Table an Altar; and just as they
 went about to offer up their Sacrifi-
 ces of Prayer, and Praises, and Alms,
 they exprest their Reconciliation and
 mutual Love, by saluting each o-
 ther with an holy Kiss, the Deacon,
 having called out unto them, *ut
 in xpo sit in vos*, let none have ought against
 another.

And there was great Reason for this
 Caution; for, by receiving this Sacra-
 ment, we come to receive the Pledges
 of our Reconciliation unto God, and
 the Seal of our own Pardon.

† Mat. v. 23, 24.

LECTURE
XXIV.

But how can we expect to be pardoned ourselves, if we do not freely and heartily forgive all others, as we ourselves desire that God would forgive us? *If ye forgive Men their Trespases, your heavenly Father will also forgive you: But if ye forgive not Men their Trespases, neither will your heavenly Father forgive your Trespases,** Whence it is evident, that mutual Charity is a necessary Condition to make us capable of God's Mercy.

I have now shewn what is required, of those who come to the *Lord's Supper*, by way of Preparation; and to encourage us to come to this *Sacrament*, let us consider the Ends of its Institution, which are these.

To renew the Covenant we made in *Baptism*, which we have so mis-

* Mat. vi. 14, 15;

rably broken: To preserve the Me.
mory of Christ's Love, in laying
down his Life for us: To unite
us to each other in the strictest
Bonds of Charity: And to assure
us of God's readiness to pardon our
Sins: Let us not dare then, to live
in the willful Neglect of this Ordi-
nance, which Christ has positively
commanded us to observe, and which
he has appointed as a Means to convey
the Benefits of his Death to us,
and as a Pledge to assure us of
them. Let it not be pretended by
any, that they are unprepared, and
therefore afraid to come, lest they
should eat and drink their own Dam-
nation: Let them Judge themselves,
and they shall not be judged; let them
resolve to part with their Lusts and
Vices, and heartily endeavour to
fit themselves as well as they can,
and they will be wellcome Guests at
the holy Table.

LECTURE
XXIV.

*And now, may the God of all
Power and Grace, who brought
our Lord Jesus Christ from
the Grave, raise us from the
Death*

LECTURE
XIV.

Death of Sin, unto the Life of
Righteousness, and so enable us to
believe God's holy Word, to obey
his Commandments, to pray for
his Grace, and to partake of his
holy Sacraments; that we may be
here Christ's faithful Servants, and
hereafter his glorified Saints. Amen.

F I N I S.

MVSEVM
BRITAN

